

A
Stay against Straying.

An *Answer to a* Treatise, intitled:
The necessity of hearing the Ministers of
the Church of England.

By JOHN ROBINSON.

Wherein

Is proved the necessity, viz. The necessity of hearing the
Ministers of all false Churches.

By JOHN CANNE.

1639.

And he that will not go with us, prepare the way, take up
the cross, and follow of the way of our people.



Printed in the Year 1639.

ERRATA

P. 2, l. r. read *they*, l. 39. *the wanting*. P. 5, l. 28, r. *Culser*. P. 11, l. 38, r. *Ministry*. P. 52, l. 6, r. *doer*. P. 57, l. 25, r. *Claidon*. P. 59, l. 11, r. *resorted*. P. 83, l. 16, r. *follic*. P. 86, l. 2, r. *myself*. P. 88, l. 30, r. *dicit*. P. 120, l. 2, r. *streathned*.

*For other faults, if thou findest any, I desire that thy love may be
such as to amend them thy selfe.*





To all such as desire to receive and follow the truth
in Love, and vwith holines; The feeling assurance
of life and peace, be vwithed in Iesus Christ.

Men, Fathers and Brethren :



HAT the Lord saith, touching the revealing
of the Man of sinne, and the consuming of him
by the brightnes of Christs comming : We may
see (blessed be God for it) now accomplished
in a great measure. For whereas in times past,
many of the Professors, have used both their
tongues and pennes, to plead for their Parish
Churches, Ministerie and Worshipp; They now

2 Thes. 2,
8.

(beeing of sounder mindes, and better informed) let those things
fall : Insomuch, as there are few (if any) except Formalists and
Familists; (*virtutem qui verba putant, ut lucum ligna*, as Horace
speaketh) and men of corrupt minds, who suppose that gaine is god-
lines; That will appeare in the defence thereof. So that in likely-
hood, for the time to come, there wilbe little use, for any man, to
write any more, against that Church-state, Ministerie, Worshipp &
Government, seeing the falsnes thereof, is now seene and acknow-
ledged, of the honestest and better sort every where.

Notwithstanding as Pharoah used sundry meanes, to stay Israell
still in Egypt, after he saw them desirous to depart; So doth Satan
labour what hee can, to hold Gods people in spirituall thraldome,
after he perceives they are willing to obey Gods call, and
come out of it,

* 2

And

The Epistle

And that he may bring to passe what he desireth, hee useth most effectuall delusions & deep deceits: Well knowing that the snares which he laid in our forefathers blind and ignorant dayes, are now out of date, and will not serve the turne, to beguile many people withall; But he must more *transforme himselfe into an Angel of Light*; I say, use more artificiall and craftie deuises, then formerly he hath done.

• *Clemen:* It is said of *Praxiteles* • the Painter, that hee made the sillie people worship the Image of his strumper, under the title and pretence of *Venus*. Now sure I am, in those dayes, there are some, who under the name of *Gods worship*, doe cause many people to worship Satan and Antichrist; And that men may the easier and sooner be perswaded to it; they set forth their lies and vanities in as plausible & faire a way as can be.

• *Alex: in protrept.* What man would seeme to deale so plainly as a *Iugler*. Hee will strike up his sleeves, and make bare his armes, and open his hands and fingers, and lay all things before thee, and bid thee behold, and thou wouldst thinke him to be a man of a faire carriage, and not imagine thou couldst possibly be deceived; And yet indeed, his whole skill and seeking, is nothing else but to deceive, and the more simplie and plainly he would seeme to deale, the sooner and easier he doth beguile thee. For thou shalt thinke thou seest all, and seest nothing; Feelest it senceable with thy fingers, holdest it fast, canst not loole it, and yet shall open thy hand and finde nothing.

The passages of some men, in points of Religion, are carried much after such a sort: For one would thinke, to heare the smoothnes of their tale, and what integritie and plainnes they doe profess; That it is all Gospell they speake, and that their cause, is cleare, and nothing is to be said to the contrarie: Notwithstanding when another comes forth, and replies against them, rips up their tale, weighs their reasons, discloseth the error and weaknes of their pleading. Men wonder at their owne simplicitie and ignorance, and that ever they should be so fond as to beleeeve them. But seeing I am now to deale only in the point of *hearing of false Ministers*: I will not therefore step out of the bearen way to take in any by-discourse; Only I thinke good to certifie, that I marvaile, that such men who walke not as we doe in *Church-way*, but thinke us to censorious and *over just*: Why they doe not publicly answer our grounds and arguments published to the world, and so prove their *new Principles* in as faire and open a way; that either

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we may come to them, finding them to walke more agreeable to the Scriptures, or shew our reasons to the contrarie.

For the matter here in controuersie; That the Reader may profit the more by it, there are 5 things, which I desire him to doe. 1. When thou sittest thy selfe to read, set thy selfe as in Gods presence, looke on with a single and impartiall eye; weigh the arguments well on both sides, not by shewes and shifts, but by the just Ballance of the incorruptible and unchangable Word of God; In judging, judge I beseech thee righteous judgment; and let the truth be deare to thy soule; and doe not side with any side, because thy minde gives thee, it leadeth most to ease, credit, profit, pleasure, or such worldly respects, but to that which most tendeth to the glorie of Gods great name, the purity of religion, and to the most comfort and peace of thy own conscience.

2. I would have thee to *live by thy owne faith*, and not build upon anothers fancie; it is a great fault in some, in that they see nothing, but by other mens eyes. What this man, or such a man holdeth, that is their beleife; And besides this, they can give no more reason for what they hold, then the Parrat of her speaking. I need not goe farre for prooffe; The point in controuersie cleares it sufficiently. For as one *well saith: That which a credible person telleth, is & Galen: easilie thought credible by such as are well perswaded of him.* What *Clas. 2.* hath drawn many unto this practice of *Hearing unlawfull Mini- lib. de* stration. Sure I am, had men measured it by the *Coulden Read nimi pec-* of the Scriptures, they would soon have perceived, that it was *car. notitia* never set apart by Gods appointment, for the *spirituall building. atque me-* dela.

3. *Be not wise in thy owne eyes.* But rather deny thy selfe in thy *own judgment, will, affection, reason, &c.* And be contented to bee guided by the alone Word of God. What is the reason that some men doe seeke after the truth, as a coward doth his enemy, loath to find him? But because loving their owne conceit (as *Apes* their yong ones) beyond measure, they are not willing to heare of any thing that is said against it.

We see in nature, he that will heare well, must stopp his breath; It is so in things spirituall: if a man will not *keep in his breath*, I meane set aside *conceitednes & selfe-love*, & be willing to embrace the truth, though it be contrarie to that which he formerly held. he shall not profit by any thing, he heareth or readeth, but like *Pharoahs* kine remaine lean & illflavored still.

Things in the earth will grow as they find roome; A Light in the dampes of mines, goeth out: Thus stands the case with men,

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when any good helpe is pur into their hands, If their hearts then, be free of selfe-love, spirituall pride, personall prejudice, base desire of vaine glorie and humane applause, &c. They will profit by it; Contrariwise if their hearts, like a *deepe hole*, be full of those filthy *Foggs & Mists*, the truth then (how clearly soever it shine) will dampe & quench in them, as a light in the mines of the earth.

Civile
dig. 4. de
legib. Se-
natuſq;
consult:

4. Whereas the *Civil Law* saith, *it is unciuil for any man not having weighed the whole Law, to give advice or judgement some one parcel of it, alone proposed.* I doe therefore intreat the Reader, to forbear his Censure, till he have read the whole booke over. And if it be so, that he thinkes, in some point I have erred (as who liveth & erreth not) I would not have him, for such a particular sayling to condemne the whole. But let that beare its owne burden, and let the rest be received, as (after due trial) the same shalbe found agreeable to the Word of God.

I speake not this, as beeing privy to any known crime this way; But because I am privy to many known wants & great weaknesses in my selfe. Besides, it is the manner of some, if they can spy some thing not well handled in another mans writing, to take such advantage, as hereby they seeke to bring the whole under reproofe and condemnation. Of this shalbe all their talke, at this they will gird and jest; not beeing able in the meane time to take away the force of any one of the maine arguments. Neither indeed dare to attempt it, but like the snail keepe in their hornes.

5. I thinke good to speake here a little concerning the manner of this answer. And that no man may be offended at it; I doe profess in the Word of truth, that it hath much grieved me all along the discourse, to speake so much of the *Treatiser*, whose learning I doe much reverence; But the cause beeing the Lords, and I seeing how much it lay upon me, to take away the *Masques* and *visards*, whereby many have been deceived, I have done my best to shew the absurdities, contradictions, unskilfulnes & daungerousnes of that *Treatise*. And for this *not sparing*, but speaking home, I have had some reasons for it, as partly here follow.

1. Because the Booke contains a pernicious & most hurtfull error; and by how much it is caried forth, under a colourable shew of a *pious and godly practice*, by so much the more hath it caused many greevions & long lasting mi'eries. I know there are many viler errors dayly maintained; But if we respect mens walking in the *Holie Order of the Gospell*, this is a main stumbling block & barre in the way to it: There are some humours, which some where placed in the body, are quiet and doe little hurt, but in other

To the Reader.

other places, specially in the passage, they doe much mischief. This *your*, is as a corrupt humour, fallen into the passage of the bodie, the Church; and therefore it mu't needs be the more perilous.

2. I have spoken the more plainly against it, because they say, there are manie in England and in other Countries, who hold it unlawfull to be present at their *divine service*, and to receive the Sacraments in the *Parish-Churches*, and yet thinke it lawfull to heare the Ministers of that Church. Now, if such men have (as had *David*) tender hearts, and hearts that will smite them for a little; They will surely come off from this too. Seeing I have here proved, that the ground they build on, is very sand, and their pleading for it, wants both Religion & reason.

3. Such a general fame is gone forth of the booke, as to be so learnedly & absolutely done, that it gives all men satisfaction (some few rigid spirits only excepted) & that no man would ever be able to make any sound reply to it. And for my selfe, I have been by name challenged (as it were) to answer, with much base insultation, as if I d urst rather eate my pen, then put my pen to write against it. And this both before my thoughts were settled on thing, and since too. Now, whether the worke be according to the praise of it, let all indifferent men judge.

4. Seeing it is given out (but me thinkes it should not be true) that there are some learned men, which plead for the *Hearing of false Ministers*; and upon the *Treat*. grounds; I have therefore discovered the sleightnes of it (to say no worse) the more: That such (if there be any such) may see their error; If not, reply if they please & when they wil.

But for the person, or persons that shall reply; These 3 things I desire may be considered: 1. That they change not the state of the question; which is not, whether it be lawfull to heare the *Ministers of the Church of England*, or of *Rome*, or of any Church; But taking it granted, a Church to be false, & the Ministerie Antichristian; whether Hearing in such a case be lawfull; For the question now stands thus, & no otherwise.

2. I expect an answer, in a more honest & fairer way, then I had the last time, namely, by a sort of gnats,* whom I felt but never saw: the Law of God and Light of Nature teacheth.

Quod tibi vis fieri, hoc facias & alteri.

Indeed it is a very unbeseeming thing, that men who doe profess Religion & learning, should disgrace other mens worke, behinde their backs, thunning in the meane time the open light, whereby their deeds might be made manifest. As for such *Replyers*, whose arguments are *Trencher-squibs*, and reach only as farr as to the end of the table; well they may satisfie men of the same humours; But with men fearing God they shall finde no acceptance.

3. I expect plaine dealing; Truth is like the *glasse sea before the throne*, which is bright, cleare, not a clouded bodie or covered with the vailles of mens fond fantasies & dreames. Let such Childish toyes be kept for in a faire Children. I require the voyce of the *Shepherd*, read it me out of the *Prophets* way.

* It hath
bee ob-
ject-
ed as I
heare, that
I should
answere
dead me:
now howso-
ever it is
wel known
that my
former
booke was
both finish-
ed and at
the Presse,
before Dr.
Ames
death: yet
say I had
written af-
ter his
death: doe
not all mē
know, that
in points
of differē-
ces, we
have re-
spect to the
matter it
self, & no
to any per-
son on ei-
ther side
holding
the same.
† Nor see
farr as to
pen, Inke
& paper,
to answer
in a faire
& honest
phets way.

The Epistle to the Reader.

* *Ego vocor pastorem* without this, mens judgments have no credit. *phets shew it me out of the Psalms, read is out of the Law or Gospel. For*

in requiro lege hac mibi de Prophetis lege de psalmo; recita de le- ge; recita de Evan- gelio; recita de Apostolo. August. de Pastorib. cap. 14. Before I end my speech, I thinke good to mention you my Brethren, with whom I am in speciall communion, & over whom the Holy Ghost hath made me overseer. This answer will serve to cleare us, from such untrue reports, as some maliciously have rayled up, as if we were declin- ed from our ancient profession; Now, what we hold concerning the fallacies & fantasies newly broached, I desire all the Churches of God; here to take knowledge off, for our clearing & justification.

I thought when I first began with this Treatise, in ending of it, to have ended with publick controversies; and so have followed a more quiet kind of studie; But seeing, what the truth suffers in regard of ad- versaries to it on both sides, the love of God constraineth me not to be silent, but according to that measure which the Lord hath dealt unto me, & as my final abilities are, to cōtend for the faith, against dexteriores & sinisteriores, adversaries on both hands, & to deliver it from the evill report which both have sought to bring upon it.

And as I have made way now for Gods people, to enter into the sweet order of the Gospell & covenant of the Lord; So I purpose very speedily to publish something for their stay and preservation therein.

* *Of cer- taine tur- bulent spi- rits it is said: Illis quieta movere magna merces videbatur. Salust. They thought the very disturbance of things quietly established an hye sufficiently to set them on worke.* You know (my Brethren) for the divisions of Reuben are great thoughts of heart. Lord, how are we spoken of in *Garb & Aklon*, for the rents & Schismes amongst us. In truth, I doe not know, for what our profession, is beholding unto, in respect of some men, but only to be dispised & reproached for their idle & giddie courses. But that the truth of God may no longer suffer, but the sinne & shame lie where it ought; I will by the good hand of God assisting me, cleare our Religion, as that it leads not to Schismes & Church-breakings; but such things are rootes of bit- ternes & cursed taires, planted & sowed by the Envious man, in the un- sanctified hearts of ungodly people; Besides, I purpose to shew from the Word of God, why men ought to keep themselves with true Churches. Howbeit, in their opinions very corrupt, & how. Again, how farre particular men have libertie to deale with a Church; & when they are to rest, & how, & why. Moreover, how farre a Church-Covenant binds every member of the body to that bodie, & wherefore there must not be divisions, neither from, nor in the bodie. Again, in case there be a division in Church, I will shew by what signes & tokens, the Church may be known from the Schismatics. In a word, I will shew how farre the Office of the Eldership extendeth in matter of Government; and how farre obedience is due unto them of the people. These things & many more of the like nature, you shall shortly see them handled; For I purpose to publish a large Treatise of Ecclesiasticall Politie, even the whole externall regiment of the Church of God. And thus commending you to God, I take my leave; and will during life alwayes rest

Amsterdam, Moneth 1.
day 28. 1639.

Yours in what he can, to doe your
service I. C.



A
STAY AGAINST STRAYING,
O R

A Reply to a Treatise published in the
defence of hearing Antichristian
Ministers.

SECTION I.

An answer to the nameles Epistoler.



OWsoever the publisher of the Treatise hath
thought it fit to conceale his name *: yet
he hath prefixed to it, a large p[re]face, wherein
with a Loud voyce a he blesteth the authour,
his freind, and the worke it selfe; and seekes by
manie unchristia[n] speeches, to disgrace some men
what he can, inregard they Zealously opposed
his new minion Idol.

** It is a qu[er]y
sion, whether
he were not a
sworned, to put
his name to it.
A. p[er] 27. 14.*

Three reasons he gives, why (after 9. yeares concealment,) he
hath now Published the booke. first the large abilities of the author
a boue many others. &c.

Ans: 1. this ground is sandy, and he speaks (* *de xpi iugis* *) A. 2. *besides*

A

besides

besides the matter: For howsoever we confesse, that the *Author*, was a godlie & learned man: notwithstanding it followes not, that whatsoever he said, it was therfore true, & necessarilie to be published. Without offence that stilie may be applied to him, which a learned writer, writes of *Chrysostome*, *a he was not without his faults.* his goulden mouth wherein he passed others, had otherwhile leaden wordes, which yielded to error & abuse of the time.

a Cellul. Treas.
life of the Crosse
pg. 20.
b Ierome in
Epist. ad
pamm.

c Let such as
had a hand, their
way think of
Christ's wordes
in mat. 18-7.
not to them
by whom of
scenes come.

d Specially his
Iustificacion of
separacion
a booke so sus-
ficiently pen-
ned as no Ad-
versary herby
to daunt reply.

a ferus Annot.
in Ecclesi. 10.
v. 1 fol. 95.
2 Chrys. 19. 13
3 King. 8. 46.

f Hieron. marta-
ris amicus in
ru sap. plur.

2. Had the *Pistler* respected (as he should) the authors large abilities, he would not have made that booke so commo as he hath done, to the mans great dishonour. When one *Pammachius* *b* a Learned Man, vnderstood that *Hierome*, had written some things amisse, against *Iovinian*, he sought to suppress all the Copies, & to haue them concealed, till the faults therein were corrected. If the *Publisher* *c* or others, had so don with that first copie which they found in his studie, they had don wel, & manifested good affection to the author: but in that they caused so vile a thing to be spread abroad, they did ill, & were his enemies. And here I thinke of that sentence in *Ecclesi. 10. 1.* *dead flies cause the oynment of the Apothecary to send forth a stinking savour: so doth a little folly, him that is in reputation for wisdom and honour.* I acknowledge to Gods glory, and the Treatisers due Praise, that there are in print of his, sundry fruitfull treatises *d*: but certanelie this published since his death, is like the wild gourd in the Pottage, a cheife cause that the former are the lesse accepted with the godlie. It is true therfore as *Ferus* *e* sayth *one fault deprives men of many fauours.* *Iehosaphats* neere affinitie with *Abahs* house, marvellouslie eclipsed his other vertues: so the *Treat*: his pleading for Antichristian Preists, & the hearing of them, lies as a great blot vpon him. But what shall I say, *there is no man that liueth & sinneth not.* Wise men doe not thinke somtimes wiselie *f*.

2 Gal. 1. 8.

*To a certain
sermon which
he made to
young men.*

3. It is a weake ground to perswade men to embrace any doctrine from the large abilities of some persons holding it: for we are charged, not to beleue what an *Angel* from beauen *g* should teach us, if he speake not according to the Oracles of God. The imitators of *Alexander* thought it not enough, to follow him in his vertues, but in his stouping & other gestures. But christians haue learned to doe better: to wit, to leaue all men (be he kinge, minister, maister &c) where they leaue the truth. *Basil* for this purpose vseth a fine similitude, we must (sayth he) be pertakers of other mens sayings, after the manner of bees: they fly not to all flowers, nor where they sitt, doe the cropp them quite away, but take only so much, as sufficeth to their honie making: so we, (if we wil be wise) must take from others, so much as is sound, & agreeable to truth, & for the rest not meddle with it.

His second reason is, the worth of the worke. For it were (saith he) great little * that such a worke as this should be concealed: And therefore he tels vs in the title page, he hath published it for the common good. And in the conclusion of the preface, desires the Lord, to make the whole worke (for the generall good now set forth) profitablie to those that loue the truth.

Ans^w: 1. The things that are not faire, seeme faire to him that is in loue. * So Daphius, in the poet saith to Polephemus. It is iust so with superstitious men, they thinke passing well of their vaine in ventions, howbeit they have no reason for it.

And surely, were it not, but that this man is Fallen excessiue in loue with the Treatise, * he would not so applaud it, much lesse haue been at the charge of the printing. But what may be reaso^d, that he & others, are so in loue with it? if they would answer here [bona fide,] my mind giues mee, they would say as Samson did when he desired to take a wife of the uncircumcised Philistines: she pleaseth me well. a. So these cover to be vn equallie yoked with this harlot-bearing: because it pleaseth them wel. & why so? oh it leads them vnto an easie & plausible walking: they haue a trick to deceiue the Prelates, & to shunne Persecution for the crosse of Christ.

2. Touching a common good, this is the common pretence of all deceiuers, b and the same as old almost as the world: for the Devil used it, c to beguile the woman in Paradise saying God doth know that in the day ye eat thereof ye shalbe as Gods. He reasoneth here (as Pareus d observeth on the place) to this effect, that which wilbe for your good, ought not to be omitted: But the eating of the forbidden fruit wilbe so: (for ye shalbe as Gods.) Therefore, &c.

And the childre of this wicked one, haue since in this followed their fathers steps: for what lies & beattlie vanities are there extant, but the authors in publishing of them, haue professed an ayming at Publick profit? Was not the Hierarchie that monstrous monster, cunningly erected at first (& to this day justified) vnder couler of common good: e namely to Preserve the vnitie & peace of the Church: for the auoyding of schismes and factions and that there may be no Tyranny or oppression among brethren. The like may be said of the masse, merits, purgatorie, pilgrimages, bowing at Altars, praying to Angels, worshipping of Images, Crosse, Pardons, Holie oyle, Fasts, Feasts, absolution by preists, prayer in an vnknowne tongue: & the rest of the filthy trash & dung in Babilon: doe not the coueruous marchants of that see, tel their chapmen all is for common good: [se * their Bookes] Not but their bells in the tower, and the crosse on the steeple, are set vp vnder a pretence of common good: the one beeing to driue away euil spirits, & the other to keepe the Church from burning.

* It serueth
the 9. yeeres
before he print
ed it he was
red party.

* Theoric: in
Bacallap.

* Quid non opus
amor: martialis
Lep. Ewaldy

a Iudg: 14. 3.

b Pro: 7. 11. 12.

1. Pet. 2. 19.

Ege. 1. 1. 2.

c Gen. 3. 2. 3.

d Comment: in
Gen: 3. 2. 3.

p. 115. Tami: 1.

e Duatan: di
stinct: 1.

Ford of the
Church: 1. 3. p.

1. 7. 158. Sam
ders de visib:

man: 55. 5.

* Sotul: 4.

distinct: 41. 22.

3. Bullarm. de
purp. 1. 2. 2.

1. 7. Thomas

Aguia: 4. diff:

d. 21. Quast.

1. art. 1. Pals
dor 16. 4. 12.

invent:

Alexan: ab
Alexan: 1. 3.

a. 22. Gue.

hard 1. 4. c. 6.

fun. Lamb. 1. 4.

Rhem in: Corv
14. 3. 1.

ninge, To tel vs therefore of *common good*, we tel him, *Plur alibi, quam mellis habet.* *. This is but a cunning bait, which imposters for-merlie have vsed, to draw simple people into a snare. But to keepe our selues from it, we need goe no further, then to a saying of an Ethnick: *That onlie are, we to esteeme good & profittable, which we see to be right and lawfull.* *

But seeing the thinge he pleads for, is *most vnrighteous*, (for it tends to the dishonour of Gods great name, the discredit of the gospel, the keeping backe of many from receyuing the loue of the truth a) great pitty it was, so corrupt a thinge euer saw the light, but rather had perished in the birth, or at least, upon the first light of it, the finders had burned it, as the booke mentioned in *Act: 19. 19.* For so a great deale of *common hurt* had bee prevented in the Churches of God, and in the world too, *Woe vnto them that call euil good. b.*

His third reason is, to *preserue the Churches priuileidge: defend Christs cause against the enemies of God, which ayme at the utter ruinating of the Church. & labour to rent it in peeces, &c.*

Answ, The Romanes (as it is reported c) kept in *Capitolio* certaine dogs & Geese, which by their barking, & gagling should giue warning in the night, of theeues that entered in: but if they cryed out in the day time, when there was no suspition, their legs were to be broken of, because they cryed when there was noe cause. If the *Publisbers* contending here, be [d as he sayes himselfe] to *preserue the churches priuileidge*, & the thinge certaine which he chargeth his brethren with: to weet, that they were the *troublers of Israel*. let him then (*dauidus dicitur puerulus* *) *weare the laurel*. But if he be erroneous in the one, & a false accuser in the other, I hope among the godly wise, he shall haue his demerit accordingly. To the matter.

First that hearing of false ministers is a *priuileidge of Gods Church*, I denie it, this is but the froth of his owne lips, neither soled nor fauor-rie: as wel he may say, that whoredome is a womans priuileidge: theift a servants: rebellion a subjects: disobedience childrens: reason and ground there is alike. And to proue this, thus I reason.

What soeuer God hath bestowed upon his Church as her priuileidge, the same is to be found in his word: But it is not mentioned there, that true beleeuers (as their priuileidge) ought to beare *Antichristian Teachers*: Ergo: &c.

The proposition is vnquestionable certaine by these scriptures. *Pla: 19. 7. 2. Timor 3. 15. 16. Esa. 8. 20. Iohn. 15. 17. Act. 20. 27.*

Besides this is the vnanimous consent of learned writers. The scrip-tures (sayth *Athanasius* e) doe helpe vs with the knowledge of euerie truth. Here (saith *Augustine* f) we find what soeuer is to be don, or not don.

* Iurymal:
Sat: 6.

* Nihil vtile,
quod non idem
iustum est. bon-
um. Clet: De
Offic. lib: 3.

a) Vnlesse many
in England,
which hold the
parish Churches
false, and yet
goe together to
heare, being
ruled by this
Treat:

b. Psal. 5. 20.

c Varro.

d Doctrina vo-
na off. ratio ni
uocetur. Tull:

e. Suidas:

f. Cont: Cont.
In Iohn. bon.
29.

don. All things (sayth Chrysostome g) that are meet to be knowne, in Gods word are manifested. The same sayth Iustine h, Clemens i, Paræus k Polanus l, Cartwright m, B. Hall n, D. James o. & others. The Assumption is proved thus: If the hearing in question be condemned in scripture: then it is no priviledge of the Church: but the first is true. therefore the second.

The first part which is only controversall is evident & cleare by these scriptures. Levit. 17. 3. 4. deu. 12. 5. Pro. 5. 8. Hof. 4. 15. Mat. 7. 15. 2. Cor. 7. 15. 16. 17. Reuel: 18. 4. Son. 1. 6. 7. To this all sorts of writers ascent. Zanchie p on philip. 3. 2. Beware of doggs: Writes thus: Tales doctores, qui testimonium non habent ab Apostolis, Apostolicisque viris atque ecclesijs: nempe summa diligentia ac studio curandum esse, ut eos observemus, cognoscamus, et fugiamus: Such Teachers as haue not their authoritie, From the Apostles, and Apostolical men, & true churches, we ought with great studie and care to obserue, know, & auoyd them. The Authors q of the Admonition to the parliament affirme: Who soeuer preacheth by an vnlawfull calling he may not be heard: nor, though he speake the truth, no more then the Devil was to be suffered, howbeit he preached Christi. As God (sayth One r) hath ordained that the word should be preached, so also in what order & by whome: And therefore as we care for the truth, so we must of whome we receiue it. So iudicious Rolloc s: Non audiendi et explorandi sunt, nisi qui antegressam ad id vocationem habent aliquam. They are not to be heard & tried, who haue not a lawfull fore-going calling to the ministerie. And of the same iudgment, is Rivecourt, malculus v; Oecolampadius x, Calvin y, Fenner z, Laiton b: yea the papists in this point are sounder then either the Pistler or his Leader. : Paul c, the sifst, in a certaine Bull sent to his Calues in England (Catholikes I might haue said) chargeth them by all meanes, not to goe to the parish Churches, or heare their sermons, least they incurre the wrath of God. The Rhemists d say the like: so the Doway translators, & adde thus: Such as goe vnto false Churches, are to be counted of that ranke e Paul speaks of, in Tit. 1. Vlt. who confesse they know God but in workes deny him e.

For the munition therefore which he speaks of here, if this sinfull hearing be his best, to preferue Gods Church from the attempts of aduersaries. I et him keepe it himself: for we know (oh that we had neuer knowne it) by vnt appy experience, the use & nature of it. As the Jewes of old by taking the Aegyptians for their munition f, were vndon by the meanes: so proues this Stranger in all true churches where it hath entertainment, a very syer-brand that consumeth the building: a Gangrene that staves not in one place but corrupteth by

a Fernol. Amb.
physiol. 1. 7.
a. 7. p. 6. 1.
b. With the
Church of Lon-
don vva by
this means
now is straiten-
ed, that was
full of people.
y by Calfe O Sa-
maria hath cast
shoe off. Is. 1.
9.
e 1 King. 11.
d Pro. 6. 19.

degrees the whole body, & kils It a: in a word it is as the *wild Bore* of the forest, which wasteth the Lords vineard. b

The *Reeler* talkes of *Athalias spirit*, & compares his opposites to her, but surelye were not his eyes blinded, with the vnlawfull loue of his *deare Delilah*, he might see that the similitude holds better another way. Did not that wicked woman occasion troubles in Israel, e by seekinge to put downe their right kinge, & let vp her selfe (a vsurper & murderer) in the place of him: now what else (speake on your credit) hath this idolatrous hearing don, since the time it was hatched? but like the thinge that God hates, sowed discord among brethren, d & why? because it tendeth to the putting downe, of our true king Christ Iesus, & to rayse vp Antichrist againe, that bloodie Tirant.

2. Touchinge the personall wronge here offered to his opposites: as naming them *the enemies of God, church renters, schisme-makers*: matching them with most notorious sinners: & publishinge to the world private thinges purposed to disgrace them. I thinke this not worthy of answer: the men are now at rest: besides such was their good walking when they liued, as that his vncharitable tongue and pen, cannot weake their wel deserued praise, among the saints that knew them. Norwithstanding sober words would better haue become him. Is this religion? is this conscience? is this charitie? To tell in the eares of the world private thinges against brethren. Methinkes the man should blush at it: specyallie beeing reputed (or at least would be) one of *large Charitie*, e and a great reprobuer of others for rash censuring: Now knowes he not what an odious thinge it is, to condemne that thinge in another, wherein he himselfe in the meane time is a transgressor, this not onlie lies vnder the iust reproofe of the scriptures. f But also condemned by heathens. *It is note of follie* (saith Tully) *to see another mans fautes & forgett oure owne*, soe in the Poet,

Turpe est doctori, cum culpa redarguit ipsum.

But it is no new thinge, for such as are earnestlie zealous for the churches reformation, that all thinges may be there according to the diuine patterne, to be *tongue-bitten* by innouators & corruptors of religion: for so were the Prophets vsed, b so was Christ i & k his Apostles serued by the Iewes. So in ages after, *Constantine I* was accused as a *pervtor of Gods order*, because he furthered and followed christianity. Other goodmen wanted not thier crosse this way, but were alwayes reuiled with most words of reproach, & deemed of their aduersaries the vilest persons of the earth. When the *Scythians* as *Iustine m* reports saw they could not overcome their enemies with weapons: they laid them aside & tooke vp whips. Men in error doe so: finding in scriptures nothinge for them, they make whips with

e *tantane ani-*
mis calestibus
6a, Anecd. 1.

f *Mat. 7. 3. 4.*
Rom. 1. 31.
g *est enim pa-*
trium fidiu
alorum vicia
contere obliuif-
ci suorum. Tull.
de offi. 1. 3.
h 1 King. 18.
i *Ex. 4. 11.*
k *Act. 7. 10.*
l *Luk. 23. 15.*
m *John. 19. 11.*
n *Act. 16. 11.*
o *Act. 17. 6.*
p *Act. 24. 6.*
q *Socomen;*
1. 1. c. 3.
r *ps. 128. 1. 2.*

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with their tongues : that is, slander allwayes their opposites with heresie, schisme, pride, obstinacy, disloyalty, sedition, *et quid non* : hoping to get that by rayling, of which they haue no need to get by reasoning.

3. But to speake a litle of the accusation it selfe: Howsoeuer I will not meddle with their diuisions, neither iustifie his opposites in the manner of their departure: not withstanding, al though he wipe his mouth, & would make others, *cheife authors of the breach*: yet the truth is, he & such which went ordinarilie unto false churches, with such as iustified and abetted so vile a practice, were principallie the instruments, of that great scandall. It is a receiued Tenent amongst the learned: *Such are the causers of contention, that bringe new doctrines into the Churches of God.*

b Pareus describes the authors of dissensions, to be men that adulterate pure doctrine by humane inventions, violate the discipline of the Church, & seeke by sugred words, & counterfeite zeale to pervert others. To the same effect writes Gaultier, c Mornaus, d Martyr, e Morton, f Parker: yea some Papists too, as Caspander b & others.

To apply this, seeing the *Publisber* and others with him, haue committed apparent idolatry, meantained it in the Church, & sought thereby, to pervert the right wayes of the Lord, and to draw the sincere into error & sinne: it must follow necessarilie, that the strife & contention which hath fallen out vpon it, either among brethren of their owne congregation or else where, came cheiflie by their occasion, & meanes.

For the exclamation therefore, which he and others take vp against the godlie, for their contentions, I mind it truly, as a great prophanes in them. We would count him a most vile person, that would doe whatsoeuer he could, to make another angry, and when he saw him so, would reproach him for it, blaze it abroad, speake of it behind his back, to his great disgrace. It were happy for some if they had neuer abused Gods people this way, by seeking (as it were) to anger them in hearing vnlawfull ministers, marrying their wiues by Popish licenses, thorow iustifying halters & neuters, communicating spirituallie with Antichristians: & other such muddy stuffe found the way: & afterwards perceiving them to be stirred hereat, cry out with a full mouth. *oh what a contentious people are they, oh how scandalous, better for aman to walke alone, then with such a companie.* And this shalbe published in Gath & Askelon, that the enemies of the Lord may reioyse & triumph.

But good it were, that these *make bates* did consider of that great day, in which Christ shall appeare in the brightnes of his father,

a Such a one he seems to be, that hath sett forth the New English Canons. *b* Pareus. *c* Mornaus. *d* Martyr. *e* Morton. *f* Parker. *g* Caspander. *h* Others. *i* Rom. 16. 17. *j* 1 Cor. 10. 7.

k Comment. in Rom. 16. 17. *l* 1 Cor. 10. 7. *m* de Calib. 17. *n* de Calib. 17. *o* de Calib. 17. *p* de Calib. 17. *q* de Calib. 17.

r A sermon that runs awaye with the sheepest of his master.

to avenge the quarle of his least commaundement? when God vsyerth a
 op, who will they answere him? what will they say, when he shall not
 only charge them, with idolatrie & covenant-breaking. But also to be
 the cause, & ground of the diuisions, & schismes in his churches: by
 meanes whereof, his name was blasphemed, the soules of the righte-
 ous grieued, the truth slandered, the weake scandalized, & the wie-
 ked hardened in euil.

¶ Parenth. Rom.
 14. ver: 13. pag.
 469.

¶ Peccare non
 tantum in si-
 peditiois habet
 quantum quod
 reliqua ad
 peccandum in-
 ducuntur. Item:
 25 in Epist: ad
 Rom. in not. ad
 locum.

It is sure [as some doe obserue b] that a more grieuous punish-
 ment is reserued for them which cause others to offend, then for they
 which doe such things themselves. Thus the serpent was punished
 more then Eue, she more then Adam: so Iezabel felt heavier &
 deeper judgment then Ahab. To sinne hath not so much perdition in it
 as to induce others to sinne, so Chrysostome. c.

Who is wise, that he may understand these things, & prudent that
 he may take knowledge of them: for the wayes of Iehouah are righte-
 ous, & the iust shall walke in them, but the rebels shall fall in them.

d) When at the
 day of Iudgment
 it shall be laid to
 their charge
 that they haue
 giuen scandal,
 they will
 wisht rather to
 haue been drown-
 ed. Pare on
 Rom: chap. 14.
 v. 13. p. 173.

SECTION 2.

e Justification of
 Separat- pag:
 123-
 f Rev: 18. 3. 4.
 Hos: 4. 14. 15.
 1 Cor: 10. 14. 17
 2 Cor: 6. 14. 15.
 2 Tim: 1. 6. 7.

g Hecine
 credibile est: aut
 negabile
 Teren: And:
 AR. 4. fo. 1: j

Thus [Reader] thou hast seen the reasons, why the Treatise
 was published: Now in the next place the Epistoler in-
 treats thee, to take notice of two things: 1. That this practise
 of hearing unlawfull ministers, is not against any article
 of sayth, which is by the Church professed whereof the author of this
 treatise was pastor.

Answer 1. Nay stay there, that is not so, for in Article 31. of our
 profession, (consented vnto by maister Robinson e,) this thinge is
 absolutelie condemned. We, speakinge there of Antichristian As-
 semblies professe, that the saythfull may not haue any spiritual communion
 in their publick administrations. And for prooffe thereof, these scrip-
 tures are alleaged f. But sayth he in the same place, this is no act of
 communion. I answere, our Christian predecessors so vnderstood it,
 and so doe the faithfull generally to this day: besides this new de-
 nise wants, as truth so common sence: for it is, as if one should
 affirme, that he eates and drinckes, but partaketh not in the things
 he useth. g.

But it may be he thinks the following lines will helpe him.
 If hearing simple were an act of communion, then every heretique, or
 Atheist, or whatsoener he were, that should come into the church, should
 haue communion, which if it were true, it were good that every
 Church

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Church that will avoyd Communion with prophane men, as those in private, and then shut the doore, when their own company is meet together, or else I cannot see, how they can avoyd communion with wicked men,

Ans^r. It is a certaine rule (as Logicians teach) things are really to be distinguished, which in themselves are to be separated each from other. The ignorance of this distinction, is a maine cause (as I have observed) of some mens erring in this point of hearing : for they thinke, (as the Pistler here unwisely writes) that if members of true Churches have not communion with the vnbeleeuers which come vnto their meetings: that then it will follow, that they may be present in false Churches in time of publick exercise, and yet haue no communion.

To reply briefly: (for I purpose to speake more largely of this in an other place) There is besides Church communion, a communion in the ordinances of the Church: as in the state it selfe, ministerie, worship, Gouernment: Howsoeuer therefore a man be no member actually, of such, or such a body: And so in that respect (to speake properly) he hath no Church communion: yet becing there a worshipper, he communicates in the actions don, I say whether they are good or euill.

The christian Corinthians were separated formally from the Heathen-state, and constituted in a true Church-state: notwithstanding Paul sayth, & that such among them, as went vnto Idol Temples, had there communion: as how? not Church communion, but they communicated in the euils there practised. They communicated as c Parents layth with idols, or as Ierome d ph raseth it, the participation of devils. To be short according to Bezas e, interpretation, they were guilty of the same seruise & sacrifice, or were companions and consorts therein, and coupled themselves (as it were) in the same religion.

To apply this to our point in controuersie, If an Heretick, Atheist, or whatsoeuer he be, come to our Churches, we acknowledge he hath communion: to weet, in the ordinances: howbeit no Church communion, that is, no communion in, or with the saints gathered into the faith and order of the Gospel: so in going vnto vnlawfull Assemblies, if a man be no member, his communion there, is not with the people in that state, but in the humane inventions: that is the Idol Church, wil-worship, false ministerie, and other such abominations: And this common reason sheweth, for he that is not a member of a Corporation, may

How you may see that it is not your duty to receive communion with such persons as are not members of the Church. Melanct. l. 4. de reformatione. Synodus. should be c. 4. p. 39.

1 Cor. 10.

Commens. 1 Cor. 10. ver. 18. pag. 440. d. on the same place. o. ciuilem cultus ac sacra. sicq sunt consocij, sive in vobis sacra sicq consocij, ac socij, ac eius quasi vincula in eodem religione copulati. Beza Annos. 11. Cor. 10. 13. pag. 137.

yet communicate, in the administrations thereof, howbeit (true it is) in, or with the body he doth it not.

We need not therefore shut our doores against any person, for there followes no daunger, by their coming vnto vs: for howsoever [as I said] they haue communion, yet not with vs, but rather in the thinges practised with vs. Now what can the Pistler hence conclude? only thus: [vnlesse he be *Graculus inter musas* †] If I may doe a lawfull thinge, then I may doe an vnlawfull thinge: If a foreiner may partake in the ciuill iustice of true magistrates, then he may so doe, in the full administrations of Rebels and Traitors. I wrong him not: for his reasoning and this [*maxia Mia agila*] is all one in substance: If it be lawfull to communicate in a true Church, with Christs ministerie and worship; then a man may lawfully communicate in a false Church with Antichrists ministerie and worship. I could say more, but I am loth to discouer his nakednes too farre. But no maruaile when men leaue the way of truth if foolish and false thinges doe follow,

*Omnia idem
pulsit, Lucian.*

*f Bellarm: de
Rom. pont: l. 4.
1. 4. Rerum
n Luk. 18. scilicet.*

4.

g Esa: 8: 30

h Serm: de tem

111.

i B: Bilson. par

2. p. 166

k last. mart.

cont: tryph

l Hilar: in pfa

86.

m Lactan: l 3.

c 17.

n l cont: Falsi

l. 23.

o. Zinch. de

Tripl. Epis. p

103.

p l 9. art. ult.

q. De cleri cap:

significasti.

r In locuti

Papae. Mech

linius.

s. Quast. an

Pa sup. com

t. Dist. l. 1 p.

s. c. 21.

v. Abbad

Wesepensu: p

p. 447.

x. in Mar. 23

2. But admit this hearing were not against any article of our Churches? what is the note, that the Reader must then obserue: Surelie vnlesse the Epistoler would be noted for nonsense, we must needs conceiue, that he holds, as the Papists doe: to wit, that the Church cannot erre: and therefore we must beleue as the Church beleuees. But are you in good earnest? wel, we will so take it, till we are better informed. In the meane time take you notice what the Lord saith g, To the Law and to the Testimony: if they speake not according to this word, it is because there is no light in them;

Take notice also, what Augustine k sayth: we ought to beleue a Church, but not in a Church, because the Church is not God, but the house of God. To the like purpose others: Neither Pastor, Councell, i or Angel, ought in point of faith to be receiued, I say not against, but without or besides the scriptures. These k are only safe. & I to be credited: for humane precepts they want weight: m they bind not. n ego soli scripture fido sicut Theodoret o. I giue trust to the scripture alone. And some papists in words say no lesse: as Thomas of Aquine, p Abbas, q panonimabe, Gerson, r Picus Mirandula, s Occam, t P. Pias the second u and Others.

In conclusion then, seeing the bearing of vnlawfull Ministers, is flat against scripture articles, (as we haue partly manifested, and God willing, more will doe) we must (as Ierome. x. speakes)

reieci

as, though it should in the meane time be iustified and practised by many Churches and people.

The second thing, which he desires may be noted is, that *this hearing was not in the iudgement of the Church esteemed as a thinge that might not be borne with all.*

Ans^r: 1: The doctrine of the Nicolaitans (which was a that adulterie and fornication were no finnes, and that men might communicate with the sacrifices of Idolaters, in their idol temples) was not in the iudgment of the Churches at Pergamos, and Thyatira esteemed as a thing that might not be borne withall: was the same therefore good? indeede such a conclusion we must either here gather from his wordes: or conclude he knew not well what he wrote.

2. To the iudgement of that Church, when they wrote to London: I may oppote their former, and better iudgment: for with reverence to the Phrase, from the beginning this was not soe: for in their constitution, and many yeares after, they held *bearing of vnlawfull Ministers a very vnlawfull practise.*

And so much appeares in sundry passages Published to the world by the Pastor himselfe. And for the Readers better satisfaction; I thinke it not amisse to sett downe their Owne words,

Those which partake in the worke of Preaching of one sent by the Bp: doe PARTAKE IN WHAT LYETH IN THEM IN THE AVTHORITY OF THE SENDER. Againe

The authorite of Ministers in their Parishionall Churches, may not be, by Gods people partaken with, no not in actions otherwise Lawfull, vnder the paines of Babilons Plagues. Againe in

another booke d thus they write: Let all them that feare God, consider, that when they come to worship in the Parish. Assemblies, they joyne themselves where God hath not joyned them, and doe acknowledge that societie for the Church of God, and communion of saints, which he hath not sanctified for that purpose, and in saying our father with them, they acknowledge them, for the children of God, who in the perswasion of their consciences are of their father the diuel. And in the same booke a little after:

Their very administrations by vnlawfull calling, are the finnes, and so to PARTAKE WITH THEM IN THEIR ADMINISTRATIONS, IS TO PARTAKE WITH THEM IN THEIR SINNES: contrary to. Timot. 5. 22. Ren. 14.4. In their answer to, Maister Barners booke, thus they

a Trement. 1. 1.
27. Epiphany.
1. Tim. 1. 10-11
3. 19.

Remember therefore from whence thou art fallen, and repent and doe the first works. Rev. 2. 5.

b Munition
to a man
tion pag. 5.

c Page 4.
d Religious
Communion
pag. 10.

e pag. 31

Distinction of Separat. pag. 78. 79. 80. False page 17. 161. 176. 433. write largesse of this point. *f* Some of which, is as follow-eth.

But the thing which most grieues *Mr. B.* and at which he hath greatest indignation. *Pap. 62.* is, that we will not heare his sermons though he preach nothing but the true word of God. And so he desires to heare of us, where the hearing of the true word of God onely preached is sinn and forbidden by Christ, or the Prophets or Apostles.

For answer heretof I would know first whether *Mr. B.* speaking here and in many other places, of the true Word of God, do meane that God hath a true word and a false word, or rather bewray not an accusing conscience, that they in England have not the true word truly taught, that is, in a true office of Ministry?

* Num. 16.
2. Ch. 16.
1 King. 12.

Now for the demaund (referring the reader for more full satisfaction to that which hath bene published at large by others) I do answer, that as it was unlawfull to * communicate with *Corah* or with *Uzziah* though they offered true sacrifices, so IS IT UNLAWFUL TO COMMUNICATE WITH A DEVISED MINISTRY, WHAT TRUTH SOEVER IS TAUGHT IN IT.

Secondly the Lord hath promised no blessing to his word but in his owe ordinance, though by his superaboundand mercy he oft tymes vouchsafeth that which no man can chalendg by any ordinary promise

2m. 5. 11.
Rev. 18. 4.

Thirdly * no man may partake in other mens sions, but every Ministry eyther devised or ysurped is the sinn of him which exerciseth it. And as no good subject would assist or communicate with any person in the administration of civil Justice to the Kings subjects, (no not though he administred the same never so equally and indifferently) except the same person had commission from the King so to do: so neyther ought the subjects of the kingdome of Christ to partake with any person whomsoever in the dispensation of any spirituall thing: (though in it self never so holy) without sufficient warrant and commission from the most absolute and sovereign King of his Church Christ Iesus.

And where *Mr. B.* speaks of hearing the true word of God onely preached, he intimates therein, that if we would heare him preach it would satisfy him well
and

and so teacheth vs with himselfe and others to make a schisme in the Church, in vsing one ordinance and not an other.

It is all one whether a man communicate with the minister in his pulpit or with the Chanceller in his consistory, both of them minister by the same power of the Bishop. The Chanceller may iudge justly, & who knowes whether or no the Minister will teach truely? And if he doe not, but speak the vision of his owne heart, what remedy hath the Church, or what can they that hear him do? May they rebuke him openly according to his sin, and so bring him to repentance? or must they not beare his errors yea his heresies also during the pleasure of the Bishops, even their Lord, & his?

And would you Mr. B. be content your people should heare a masse-Prest or Jesuite, though he professed as loud as you do, that he would teach the true word of God? And think not scorne of the match, for you haue the selfe same office with a masse Prest though refyned. If he be ordayned by a Bishop (though it be the Bishop of Rome) he may minister in any Church of England by vertue of that ordination. And besides masse-Prests preach some and those the mayne truthes, and the Ministers in England neither do nor dare preach all, no nor some which (it may be) the others do.

Is it not better then for the servants of the L. Iesus to exercise and adify themselves according to the model of grace receaved, though in weaker measure, then to be so simple as to come to your feasts, though you cry neuer so loud vnto them, thinking that because your floure waters are sweet, and your hidden bread pleasant, that they haue no power to passe by, but must needs become your guests?

And here (to use the Pistlers words,) it is wel to be marked by the Reader, how the Church when these things were written, enioyed as a Pastor, so a iudicious Ruling Elder too, and their company greater by farre then it was, when that letter was framed.

Such as write of the Government of Common-wealths doe hold it for a rule, that to redresse abuses in any State, a better Way cannot be taken, then to haue things brought to their first institution. Hence it is, that the Venetians, haue a supreme Magistracie, which they call A Syndicate. that once in a few yeates, surveye all the Offices and dignities in their Common-

wealth that so all things may continue and stand entyre, according to the rules and precepts of their first Constitutions and Ordinances.

If the Pistler had desired the common good of that Church; he would haue sought, to haue had things reduced to their primitive Originall, and good beginning: and not Mention as he doth, their deprivations, declinations, departures*: as a rule for all Posterity to measure their faith and actions by. It is an infallible maxime, (as D: Vsher g and other obserue out of Tertullian h) whatsoever is first, that is truest, and what comes after is adulterate. The first in any kind, or sort of thinges is truest and best: so Feild.

3. But admitt there were many that held this hearing lawfull, and soo haue don along time, what of this; is the thing he better for that? in no wise: For not custome or multitudes must be followed, but the truth of Gods word. *Walke ye not in the statutes of your fathers, neither Obserue their iudgments, nor desire your selues with their idels k.* The like precept we haue, in 3: ioh: 11. *Follow not that which is euil, but that which is good.*

Cyprian and. others of the Fathers (as they are called) speake wel to this purpose: we must not regard what others did be fore vs, or thought fit to be don, but what Christ did who was before all. We Must not prescribe vpon custome, but perswade by reason. Whatsoeuer nsauoreth against the truth, it is heretic be th: practice thereof, neuer so ancient. *Non illa tantum in religione fugienda, quae Verbo dei aduersantur: sed etiam qua verbo dei, non sunt praescripta, etiamsi ab acutissimis, hominibus excogitata, a doctissimis defensa, et diuturna consuetudine recepta.* Not only in religion must we auoyd all thinges contrary to the word of God; but also whatsoever is not therein prescribed: yea howbeit the same should be deuised by the acurest men, defended by the most learned, and receiued by long custome.

Then we serue God, when in his worship, we follow his word, and not mans fantasies, custome, multitude &c: so Bradford the marty.

Thus we haue (according to his intreatie) taken a view of his

* sermons

qualitas vbi

dispositur.

g. De Christia.

mor. Eccl. suscep.

et statu cap. 1.

pag. 19.

h. id verum

quodcumque

primum. id

adulterum quod

cumque poster

ius.

1. Of the

Church. l. 2. c.

5. p. 49.

k. Ephe. 10.

l. Non debemus

attendere quid

alius ante nos

fecerit aut faci-

endum putave-

rit: sed quid

ante omnes est

Christus prae-

fecerit. Cyp. E-

pist. 63.

m non est de

consuetudine

prescribendum

sed ratione vin-

endum. Epist.

74.

n. Tertullian

us de viing:

o Pollauus

Comment: in

Execl. 10 pag:

421.

p. Fox. Act. and

mon: p. 183 p.

two things, the which are so vaine and frivellous, as indeed deserued no answer: yet least any of that faction should thinke we passed them over without any examination, because we feared the weight and force thereof: I haue breislie replied: and desire the humble and godly Reader, to consider what both haue written.

SECTION: 3.

The Epistoler hauing ended his two obseruations, prepareth now himselfe in the next place (in earnest) for disputation: And first of all, (after some spitefull words cast on his opposites,) like *Thraso* in Terence (who thought himselfe a none-such, and thereupon boastingly prayseth himselfe: *They are all affraid of me, as if he had done some great piece of seruice*;) he dotinglie prouokes who will to reply, if their stomacks serue. And because he will speake (*omissis nugis*) to the purpose indeed. He undertakes to handle the point in controvertie methodically: that is, to propound first his opposites obiections. And afterwards to giue some answers to them.

First (sayth he) they obiect & say that we hold the Church of England to be a false Church, and the ministers thereof to be Antichristian, and yet we goe thither to worship, and this say they is absurd.

His answer hereto is: Before wee answer directlie to this obiection, we shall intreat the Reader, and themselves to consider of what follower.

Answe: we read of one *Doria* the Admiral of *Genua*, that fighting at sea against the *Sarasens*, he fetched his course so farre about to gaine the wind, that he could neuer come to strike a blow before the battle was ended. The Epist: is here fallen into such a wild and wandering course, for seeking to get some advantage by windy wordes, he goes quite away from the thing which he propounded, and comes not againe to speake either much or little of it.

But no maruaile our new maister hath shewed vs such a trick: the truth is (as one aspeakes in the like case) he made the obiection stronger then he was able to answer: Better therefore to be silent then light a candle to discouer his owne nakednes.

But

* *Duke bellus in expertis.*
 * *Meturbantur in Eunucho.*
 * *Al: 3. sc. 1.*
 * *Et calum terribis armis.*
 * *Virg. in Aen.*

* *It formes the Piff: as one of Antonius scholars mentioned in Tullie, who visiteth men if they be troubled about a hard question to say nothing to it.*
 * *Cic. de orat. l. 2. a D. Court.*
 * *Church Government. c. 1. p. 13.*

But it may be he, or others of that side, wilbe the more willing to reply, if they shall se this argument laid downe in some better forme. If that will doe it, we will doe our best to make way for them. Thus then we reason.

To worship God in any other way or manner, then he hath in his word prescribed, is unlawfull:

But to heare Antichristian Ministers in false Churches, is to worship God in a way and manner which he hath not prescribed:

Therefore it is a sinne to doe it.

The maior no man dares deny I assure my selfe: For it is manifest and certane by the whole course of the scriptures.

Deut. 12. 8. Leuit. 10. 20. psa: 119: 133: Mic. 7. 13: Hos: 9. 15
Ihon. 4. 23. mat. 15. 3. 4. Colos. 2. 8. 2 Ioh. 16. 17.

Explicit: in
Coloss. 2. 23.
pag: 119.
Tono. 4.

Moreover all sorts and sects of writers acknowledge this For a truth. Zanchy b saith, Deus et solus vult coli, et eo solo cultus quem ipse instituit. God wilbe worshipped alone, and with that they worship alone, which he himselfe hath appointed. So writes

e Comment. in
Matth. Cap. 6.
pag: 871.

Lutber, c Omnis talis religio, qua colunt deus sine verbo et mandato eius, idolatria est, et quo ea est sanctior et spiritualior in speciem, hoc perniciosior et pestilentior est.

All such religion wherein God is worshipped without his word & precept, it is idolatrie, and the more holy and spirituall the same is in shew, the more dangerous & pernicious it is.

Brentius * a man of rare learning among the followers of

Quicunque
cultus & si
extra manda-
tum aut ver-
bum Dei
instituitur,
ita tam ab-
stul-
tum, ut ma-
jorem abusi-
um, quam i
obscure non
posset. Brent
in
Acto Coloss.
10. 2.

Luther sayth; whatsoeuer worship is sett yp without the com-
maundement or word of God, it is so farre from being acceptable
to him, that a greater abomination thou canst not put upon him.

the like saith Chrysostome Etenim quod fit iuxta dei voluntatem quamvis
videatur improbum est, tamen omnino deo gratum est, et acceptum.

contra, Quod fit prater dei voluntatem, quanquam existimant
contra, Quod fit prater dei voluntatem, quanquam existimant

it is truth that which is con according to the will of God, although
it seeme to be wicked, yet it is altogether pleasant & acceptable to

him: Contrariwise whatsoeuer is don besides the will of God,
& o the

Quicunque
cultus & si
extra manda-
tum aut ver-
bum Dei
instituitur,
ita tam ab-
stul-
tum, ut ma-
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Or otherwise then he will have it don : though it be esteemed as a thing acceptable to him, yet it is of all other the worst and most wicked.

Famous Junius writes so too, God will not be worshipped, either for matter or manner, but in his owne way. And this is the iudgment of Calvin, Chemnitz, Chassanio, Aretius, Piscator, Keckerman, Trelcatius, m D. Fuike, n D. Andromes, o B. Jewell, p and others.

Touching the minor or second part, I may spare all proofes, and send them to their own consciences. For confirmation and conviction.

For: 1. That this hearinge is a worship, the same is manifest and cleare to any that have an eye of reason, and any light of religion shining in them: None to any knowledge (saying a popish Parasite q or two) euer held otherwise. And they by men of better iudgment r have been sharply blamed for it.

Againe, that this worship is don in a way, and manner which the Lord neuer appointed, it is as cleare as the sunne at noone day, & cannot with any modest face be denyed.

The Treatiser s confesseth that it is no perticular Ordinance left by Christ: marke that: and, in another place, a false Church sayth he, is a real and substantial idol.

Also: Every such Government & ministry, as is not commaunded by God and Christ, is an idol forbidden in the second commaundment: & all subiection to it, is a bowing downe to an idol.

To compare now all this, first with the scriptures: Is the Church an idol, the ministry an idol, the Government an idol &c. In the words then of the Prophet: u what have we to doe any more with idols? what agreement hath the Temple of God with idols? x For we are the Temple of the living God? Is it not said: Little children keepe your selues from idoles. Againe, my dearetie Beheued flee from idolatrie. But how? mente et corpore: (saith Pareus,) a in mind & body, that is the worship & reverence of Idols: And to flee idolatrie, is not only to absteine from it, but with all the heart to nuyd it, as an abominable thinge & a most hurtfull plague.

Againe, a little after on the same place, u whoeuer will a christi-an, is it necessarie that he be carefull, to keepe himselfe from all idolatrie, & the occasions, kinds, and instruments thereof: to be.

2. To compare their former positions, with the doctrines taught by learned men. Junius b in his notes vpon Leuit: 17. 37

a Comfortable

notes upon Le-

uit. 17. pag.

330.

d Deu. 12. p.

178.

d Exeg. in

Job. 4.

f Levit. 17.

** 1 Km. 12. 31*

2 Reg. 12. 3

2 Km. 4. 14

Jer. 19. 5.

Eze. 6. 2

and 6. 35

d Quast. 36. in

Jo. Tule.

b Ad diffial.

loc. Deu. 12.

cap. 68. pag.

371.

d Comment. in

Hof. 4. 13.

pag. 148.

K Brent.

Amos. c. 7.

pag. 41.

d Amos 7. 9

in Comment. in

Hof. 4. 13.

pag. 81.

d Comment. in

Hof. 4. 13.

pag. 42.

d Calvin. pra-

lect. in Hof. 4.

31. 50

** Deum qui-*

dem col. hant

sanctum: sed

alibi quon. loco

quon. egerat:

Sumit. Annot.

in 1 Km. 12.

3. 4.

d Alfed. pra-

lect. 2. p. 370.

pag. 1. Thel

d Lavaterus in

Hof. 4. 13.

Am. 50. p. 70

d Brentius

Comment. in

Amos 7. p. 43

d Quenamp. in

Hof. 4. 13.

sayth thus, men sacrifice to diuels, if they sacrifice either in any o-
ther place or after either rite or manner, then the Lord hath pro-
scribed.

B: Babington e writing on these words, what mansouer there
be of the house of Israel, that killeth an ox, &c. And bringeth it not
to the doore of the Tabernacle, &c. sayth: Hereby was signified that
only in the Church, by sayth in the cheife high priest Christ Iesus,
sacrifice and seruice accepted of God, is, and can be offered and don,
and no where else. And of this iudgment was d Luther, Brentius, &
Calvin, & others. f

Touching the high places * of which we read often in scripture.
The time was when it was lawfull to offer sacrifices vpon them,
So writes Augustine g, Drusus h, Rivetus i, and others. And so
much our Learned Ainsworth in his Annotations vpon Leuit. 17. 5.
obserueth out of the Hebrew Rabbins. Before the Tabernacle was
set vp, the high places were lawfull, & the seruice was by the
first borne: after the Tabernacle was erected, the high places were
vnlawfull and the seruice (was performed) by the priests. Thalmud:
Bab: in zebachim: chapt. 14.

Besides the Fathers of old, many hundred yeares there wor-
shipped k almighty God, in spirit and truth. Notwithstanding
it was Israels great sinne so to doe l. And the reason hereof
is laid downe by Zanchie m. Quia verba non habebant, cur debere
hoc facere, they had no diuine precept for it: and wanting that,
idecirco fornicabantur, sayth Mercer n: they committed therefore
Fornication. Here also it must be noted, that in these places
they worshipped not idols o but the true God, * & the sacrifices
which they there offered, were according to the law, p their inten-
tion and meaning good q: and the reason why they made choyse of
them, was out of deuotion, and for imitation sake of the Patri-
archs r, & quasi calo propria, as beeing neerer to Heauen
and the like.

Now if it were a fault in them, to cary the oblations vnder
the law, to a place (howbeit sometimes lawfull, and where their god-
lie ancetors had before trulie worshipped) because they had
no commaundement so to doe: Then certainlie more in fault are
those, which (with the worship of the Gospie) goe, where it was
neuer lawfull publicklye to serue God; and where their fore-
fathers neuer to this day, rightlie serued him: I meane to an idol-
Church, and there offer vp spirituall sacrifices: in, by, and with
an idol-ministerie: I say there beeing in the word of God no one
procept

precept for it.

If the *Pissler* can shew vs, what conserably can be sayd, for the iustificacion of this latter: which the old idoatrous Iewes, could not say as wel, or rather better in the defence of the former.

Et eris mihi magnus Apollo.

In conclusion I shall desire every Christian heart, vnto whome the Lord hath given wisdome, to consider seriously of these things. If the Prophet, only for his *civil eating* in a place prohibited, felt so fore and grieuous a punishment: ah what iudgements then, may all such iustlie expect, who dare *eat spiritualie* any where, against the expresse commaundement of God.

Was the Lord so zealous For the ordinances of the old law, to haue his people obserue as the substance, so euerie circumstance: whether it respected the place, the person, the time, or any other rite: and shall we thinke that now he cares not, whether men be precise & strict in dooing all the particulars belonging to the worship of the new Testament.

Ought we not to beleue, that as God hath commaunded vs to worshipping him, that is, to heare his word, receive the sacraments & to vse other his ordinances, so he hath also called, and separated vnto himself a Church, a communion of saints and holie ones, in, and amongst whome, those holy things are to be vsed: And that we are to looke in what fellowship and communion we receive the holie thinges of God as what the thinges are, we doe receive. In a word ought we not to be perswaded that as the *legall sacrifices* out of the Tabernacle or Temple, within whose circle they were prescribed by the mouth of God, were vnlawfullie offered: so all the ordinances and exercises of the Church vnder the Gospel, don out of a true constituted Church, are altogether and euerie way sinfull.

Vnto the place which the Lord your God shall chuse out of all your tribes, to put his Name there, euen vnto his habitation shall ye seeke, and thither thou shalt come. And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heauy offerings of your hand, and your voves, and your free-will offerings, and the firstlings of your herds and of your flocks. And there shall ye eate before the Lord your God, and ye shall reioyce in all that you put your hand vnto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not doe euery man whatsoever is right in his owne eyes.

Deu. 12. 5. 6.
7. 8.

C 2

But

But seeing the *Epistler* hath something to say, we will now giue him audience: the summe of his long discourse is this.

A Church may be said to be false in diverse respects, as first in respect of outward order, when the same is not gathered according to the rule of Christ.

2. In respect of faith and doctrine. To the latter we will not counsell any man to goe: but onely the other. Howbeit be confesseth this latter false & Antichristian.

Euipides.

Ans^w: 1. *Pantheus* in the poet* thought he saw two sunnes in the firmament, when there was indeed but one: it was the distraction in his head, that made him so to thinke. I will not say, that the *Pist*: when he wrote this was in such a dilemma: But this I am sure of, their conceptions are both alike: For where (I pray you) doe yo^e read in the scriptures, of two kindes of Antichristian Churches, speake out man? shewe vs the place, the Chapter, the verse: ingenious dealing requires it: As for your bare saying, it is farre from proofe: To asseirme or denie (according to *Aristotle* d) is of no consequence: That some false Churches in some things may be lesse corrupt then others, this is possible; Notwithstanding if we consider in what respect they are both false, that is, the ground & cause of their Antichristisne, or falsenes, heere we shall see no difference at all; Noe two respects as the vnadvised man affirmeth.

b Aquinas

1. *S. m. dist. 9*

c *Super predicabilia Quat.*

18.

d *Cap. 1. S. 1.*

32.

e *Lib. 1. de*

prop. necess. c. 8

f *Systemat. Log.*

1. c. 3.

g *Opposita sunt*

finali in natura

Arist. Tropic.

1. 6. vnum est

cuius contra-

rium est ma-

lum. *Ruster,*

4. 1.

For example, one harlott may commit more whoredome then another: notwithstanding as they are harlots both, so it is of one and the same caste: nameli: Fornication. The like may be spoken of other thinges, whether Animals, vegetals, minerals: howsoeuer in goodnesse or badnes they may differ, I meane, as it respects degree, measure, quantitie, &c. yet in the Genus or kind they are one, and no otherwise to be considered. To this purpose writes *Aquinas* b, *Scorus* c, *Porphirius* d, *Isabel Keckerman*, f and others.

Besides if that be true in the Philosopher: g *opposite thinges in nature are alike.* Againe, that is good whose contrarie is euil: it must needs follow, vlesse the *Pist*: be a false Teacher, that as some Churches are visible true, in respect of faith and order: so others may be true too, hauing onlie outward order: albeit the members thereof haue no faith at all. The which

which assertion is not to be answered, but abhorred.

2. The ten Tribes, which departed from the Lord, from his Temple, sacrifices, Preists, altar, and other holie signes of his presence at Jerusalem: from that time and still after, were not Gods Church and people: so the scriptures shew: *Hof. 2. 2. 1. Chro. 15. 3. Jer. 3. 8. Hag. 13. 1. Ama. 9. 7.* This beeing soe, I would gladdie know of the *Pist*: in which of his *two respects* they were a false Church? I take it he will say the latter: *not only in respect of outward order, but likewise in respect of sayib, and doctrine.*

If he grant this, as needes he must: (vlesse he haue their spirit, whome the Apostle *b* termeth *sumptuous and selfe-willed*.) note then the consequence: as his *respects* are foolish, so the Church he pleads for hearing in, is false in both his *two respects*. The reason is, because the Israelites when they worshipped at *Dan* and *Bethels*, were not in respect of *saith* and *doctrine*. (to vse his termes) more corrupt then the other now is.

And because he undertakes *nudo capite*, bare-faced and bouldlie to defend Antichrists cause: we shall expect in his next *Pistlo*-making some thing from him, which hitherto no man hath attempted: that is, to answer *Mr. Amfworth*, and the *non-conformists*, who affirme that the *Apostles* *law* could play in the iustification of their way and course of religion as well if not better, then the other. In short therefore, if he can shew vs what essentiall truths his *disordered Church* retaineth, or grosse errors reiecteth, wherein we cannot manifest that the other went as farre. For my part I will frelie confesse my errour, in beeing a long time perswaded *similia similibus* that they are both alike, & one no better then the other.

3. Are the Lords ordinances with the *Pist*: only matter of order? What is the Church of Christ, his ministerie, the right administrations of the Sacraments & Censures, *no points of sayb*: oh fearefull saying. Not only is there wrong here done to the scriptures, but also to many worthy Christians: For wero this true, they haue runne in vaine, their sufferings haue been in vaine: I meane, our predecessors, and others, who haue suffered joyfullie the spoyling of their goods, spilling of their blood, &c. I say for this, which according to his writing is no point of *saith* and *doctrine*.

But we need not wonder, that Gods house and his Ordinances are thus slighted of him? doe not all adulterers after they haue

set their vncleane affections on strangers, thinke meanlie of their own wines, disgrace them what they can: so doe Idolaters, &c.

Now I doe not know (this gentleman excluded) one man that hath affirmed, that the whole outward worshipping of God to be no point of faith. Carrwright speaking of this, termes it the substance of the Gospel. And in the same answer to Whiggys he writes thus: You say that in matters of faith and necessarie to salvation it holdeth, which thinges you oppose afterwards and sett against matters of ceremonies, orders, discipline, and Government: as though matters of discipline, and kind of government, were not matters necessarie to salvation, and of faith. The case which you put whether the Bishop of Rome be head of the Church, is a matter that concerneth the Government & kind of Government of the Church; and the same is a matter that toucheth faith, and that standeth upon our salvation. Excommunication, and other censures of the Church, which are fore-runners vnto excommunication, are matters of discipline, and the same are also of Faith and Salvation. The sacraments of the Lord his Supper, and of Baptisme are ceremonies, and are matters of Faith, and necessarie to salvation.

So Fenner, certaine points of discipline, are of necessarie to salvation, in such absolute degree of necessitie, as is of any ordinarie outward means. Of which sort is the ministerie of the word, and of the sacraments, and of the censures of the Church.

Others of the Non-conformists. I could alleidge which say the same, as Parker m. Traverse n, Vdal o, Baines p, Bate q. Yea and Conformists too; as Bilson r, Whiggys s, Sutcliffe t, Loe u. Adde to these Sculringius x the Papist. Who calls Ecclesiasticall Politie, the soule, joynts, and synews of the Church.

Besides howeouer the Piste puts out the whole externall worshipping of God, from being points of faith, yet the Reformed Churches in France y, and the Low cuntries z, doe put this in, as an article of their faith. To be short, that which he calls order, is in the Treatises w opinion, absolutely necessarie to the Church, an essentiall propertie. And as D. Ames b saith, it cannot be a true Church that wants it. For by this, the parts and members thereof are knit together. And this is true, as in diuinitie, so in Philosophie.

For Forme (according to Aristotle e) *πρὸς τὴν οὐσίαν* is the reason of the

AT. Cl. i. pag.
48
Pag. 26

1 Defence of
Eccles. discipl.
Pag. 33
m De Pol. Ec-
cles. l. 1, c. 11,
Pag. 30
n Necessitie of
discip. p. 21
o Deming.
discipl. pref.
p Direct. Trial.
p. 10
q Pa. 60
r Perpet. Co-
vern. ch. 1,
p. 3
s Treat. 2, c. 1,
div. 2, p. 30
t Conf. Sec. 2,
p. 32
u Compl. of
the Church
p. 60
x Huter.
Anac. l. 9, p. 2
y Art. 25
z Art. 30
a Instit. Separ.
p. 348
b De cons. l. 4
c. 24, p. 214
e 2 Post. l. 5

of the essence. Another: *Everything is sensible by matter and intelligible by form.* As things by the lights are discerned: so we understand the matter by its forms. It is a known Tenent. *Forme gives to things, being, distinction and operation.* So Keckermans, Timpler, Cramm, Scaliger, and others.

4. Seeing he holds it unlawfull, to goe into any Church which is false in respects of order and doctrine: it must needs follow, that all Antichristian Assemblies are to be wholly left, because they are false in both, these respects.

And touching the Church of England here pleaded for, what notorious errors and abuses, she maintaineth and practiseth, may be seen in her Convocation-Canons, visitations, Articles, the English masse booke, their manner of making of Bishops, Priests, and Deacons. To let passe the many scoores, of heathenish, Iewish, and poppish superstitions, which the Nonconformists have in printed bookes branded her for.

And that the measure of her iniquitie, may come to a speedie fulnes. Let the Reader obserue, the multitude of grosse errors, which she hath added latelie to the former. And these not onlie in printed bookes, the high commission & sermons in the court, city, vniversity, & cuntry auerred, but also allowed them by publick authority: among sundry other. Romish erroneous positions these.

The Church of Rome is a true Church: That she hath neuer erred in fundamentals, no not in the worse times; That personal succession of Bishops is requisite and essential to make a true Church; That the Archbishops and Bishops of England derive their lineal successions and Episcopal dignitie from St. Peters Chaire, and the verie See of Rome, and that we should not acknowledge them for Bishops in case they either did not, or could not doe soe. That the Pope of Rome or papacy is not the Antichrist, nor Antichrist yet come, or revealed; That Crucifixes and Images in Churches are lawfull, and necessarie comely ornaments; That Christ is really present, vpon earth on the high Altar and Communion table; That Communion tables are Altars; Ministers of the Gospel, Priests serving at the Altar, the Sacrament of the Lords supper, the Sacrament of the Altar, and may yea ought so to be phrased; That men ought so bow to

Altars,

d. Armin.

1. de Cal.

e. Bouth. de

vult.

Syst. Theol.

l. 1. c. 17.

p. 161.

Metaph. L. 3.

c. 2. Probl. 71.

72.

C. 6. pag. 75.

Ench. S. 3.

See Biddle

of Barwick

Table.

Syons plea.

Admonitions

the Parliament

Altar of Da-

mascus, and

other of their

bookes.

See Channing

Recent Pack-

ing, 1811, p. 10.

Wilton, 2.

Admonitions

Shelburne, 1811.

Morse, Lau-

rence, Strad-

dale from the

Altar, Bishop

Wren, & other

Prelates their

visitation Ar-

ticles.

Altars & Communion-tables, and to place & rayle them in Altar-
 wise at the east end of the Church; and come up to them; and receive
 when there is a Sacrament, and that Ministers must read their se-
 cond service anthem when there is none. That auricular confession is
 a Priest and absolution, are very furing and necessarie; That the
 Lords day is no Sabbath; That it is Jewish to call it or keepe it as a
 Sabbath; That it is not of divine, but humane institution, not within
 the morality of the 4. commandement; That two howres only of it, is
 to be sanctified, not the whole day; That Morises, dancing, sports
 and pastimes, (yea labours of mens calling, not speciallie prohibited
 by some humane lawes, even out of cases of necessitie) are lawfull, as
 is. That men may fall totally & finally from Grace; That they have
 freewill, and may exactly fulfill the Law of God if they please them-
 selves; That men are justified by workes, yea by charitie, and not by
 faith alone; That men are elected from the foresight of faith and
 workes, and reprobated only out of the foresight of their sinnes; That
 there is a universall grace given to all men whereby they may be saved
 if they will; That Christ died alike for all men whatsoener; That
 preaching is an extraordinary thing * only for extraordinary times, and
 belonging to none but extraordinary men; That one Sermon in a month
 is enough, and better then two a day; That reading is properly pre-
 ching; That Archbishops & Bishops Episcopall jurisdiction, and de-
 gree above other Ministers is jure divino; That the Ministers know
 more then the Lay-people, the Bishops more then the Ministers, the
 Archbishops more then the Bishops; And therefore what ever the
 Ministers shall teach or prescribe the people, what ever the Bishops, the
 Ministers & people, what ever the Archbishops, the Bishops, Mini-
 sters & people too, are bound to beleieve & obey without further
 question, or dispute; That the Popes Lawes, Decrees, & Canons,
 Lawes are still in force, & our Church ought to be governed by them, &
 our Ecclesiasticall Courts proceed legally according to them; That
 Bishops have power to make & publish Articles, Canons, Injunctions,
 Oathes, Rites, Ceremonies, in their owne names & rights, and to enforce
 both Ministers & people to obey them; That they may silence, suspend
 & excommunicate, (yea deprive & imprison) Ministers at their
 plea-

* We have the
 Bishops who
 are true teach-
 ers, for it is
 an extraordi-
 nary thing
 with them to
 preach.

at their pleasures without any legall cause.

That Bishops are not bound to preach so much, or so oft as other men, (though they have greater wages, and so should doe more worke.)

That they may Lawfully and laudable neglect their spirituall functions, to mannage temporall Offices and affaires, exercise both Swords at once, and rule both Church and State together.

Now, that the Reader may be sure, what I here set downe is true, let him peruse a Booke entituled the *Quench-Coale*, and there he shall finde all these Assertions affirmed, in an Epistle written unto the King.

5. Whereas he saith, in a Church that is false in respect of outward Order, there may be taught many sound and seasonable truths.

This I grant, for Iesuites and other Heretickes, deliver oft-times many true Doctrines: And what of this, may we therefore Lawfully heare them? In no cause; For as one (a) saith of the Muscicall Instruments which Nabuchadnezzar had in the plaine of Dura, they were brought thither, that men thereby might be the sooner drawne to honour and worship the goulden Image. So truly are the Truths taught in false Churches, a bewitching Musick to lead people unto them, and to cause them to fall downe before the Idols of the place, set up by Worldly Princes, against the expresse Commandement of Iesus Christ.

Again, howsoever the Priests he pleads for, Preach sometime sound mines ad truths, notwithstanding otherwhile they speake vaine and foolish things.

Mr. Fox (b) reports of one Hostius, who being in Gaunt, was tould that a certaine Fryer there, used to preach good and sound Doctrine: But when he came to his Church, he heard him justify Transubstantiation, and nothing else.

And the like comes many times to passe, that men reputed rare Comment. Preachers, make whole Sermons in defence of grosse Idolatry, and in Dan. speake most reproachfully against the way and worship of God. cap. 3.

This being so, I would know of the Pist: if a man be present, when such blasphemous Positions are delivered, whether he offend. If he say, No, then it followes that a man may heare any one and any Monum.

D

where, pag. 1027

where, and his distinction between hearing this Priest, and not that, is (*nihil adversum*) impertinent and idle. If he say *Yes*, then it must follow (from his owne grant) that no false Minister is to be heard, unlesse a man know before hand, that he will not speake perverse things.

SECTION. 4.

THat the Church here pleaded for, is Antichristian and false: the Epist: doth acknowledge. Yet (saith he) *that worshipping of God, which consisteth in hearing his Word, is warrantable for us to doe there*: And so much he undertakes to prove by this Argument.

That Preaching which ordinarily begets men to the faith of Christ, may lawfully be heard.

But the Preaching of many Ministers in the Church of England hath and doth ordinarily beget men to the faith of Christ.

Therefore the Preaching of many Ministers in England may lawfully be heard.

The first part of this syllogisme is proved out of Rom. 10. Where the Apostle telling what is the ordinary way God used to beget men to the faith of Christ tellet vs, it comes by hearing of the word of God preached, if faith comes by hearing the Word of God preached (to wit, if that be the outward meanes) then there is no question but that a man may heare such preaching, and any man may blush for shame, that shall deny this: So that the major part of the Argument is cleare:

And for the Minor parte they can not deny it, no more then a man at noon day can deny: the sunne to shine: for if any man make question whether faith comes ordinarily by the preaching and hearing in England, it is a great question whether they ever had faith or no: yet because some are so grosse as to deny this, we will therefore: prove the contrarie by this Argument: Ne pueri gladium.

.. That preaching and hearing which makes them which were
altogether carnal, & so not capable of a church estate, to become
saints

saints & so fit for a church-estate : That preaching must needs beget men to the faith.

But the preaching and hearing in England, made them that were unfit and carnall to become saints ; and so fit members to the true Church, which were not so before.

Therefore the preaching in England and hearing the same doth beget men to the faith. That the preaching and hearing in England hath done this : Witnesse the Church of Leyden and of Amstelredam.

I cannot say of this mans *Logick*, as *Aristotle* (a) did of *Theodorus* his making of *Eperbites*, *it is his whole art*. But rather if that be true, the *Bird* (b) is known by her singing, then the *Publisher* is very unskillfull this way.

Touching his *Sillogisme*, the same is many waves peccant, as I shall make it obvious and cleare in the particulars following.

1. To reason from the effect of things is unsound and unconcludable by the Scriptures : This is, as if a man would say, the *Midwives* (c) which lyed unto *Pharaoh*, did much good to the *Israelites*: Therefore they did well to Lie.

It hath been (saith *Cartwright* (d) the manner alwayes of wise and learned men, to esteeme of things by the causes and not by the event : And that especially in matters of Religion. *D. Twist* (e) in his reply to the *Arminians* : calls it a strange course, because a thing is usefull, therefore it is to be concluded that it is true : And a litle after, they shew such things manifest hereby (saith he) that their case is desperate, and that they have very litle or no ground for their opinion, out of the Word of God.

And this no doubt is most true, touching the *Pist*. For were he able to prove the bearing in question lawfull, he would not have published (as here he doth) so vaine a reason : Or rather indeed that which hath no weaght of reason in it.

Tertullian, (f) *Epiphanius*, (g) *Irenaeus* (h) and other *Ancients* make mention of a *Sect* named *Cains*, which held that *Judas* did well so betray *Christ* : The reason they render for it, is the same which the *Pist* here brings for the bearing of false Ministers : To wit, the

D 2

g Har. 38, p. 124. b Lix. c. 16, and 17.

a Oia dila-
rus mxi.
b E cantu
dignosci-
tur avu.

e Exo. 1, 9

d First
repl. a-
gainst D.
Whig.
p. 79.

e The Doc-
trine of
the Synod
of Dort &
Arles re-
duced to
practice
p. 5. 6.

f De pra-
script. ad-
vers. her-
res.

good

* Quoniam per ipsum parata est nobis crucis salus, & per hoc propositum supernorum revelatio.
 i Hof. 4.
 15, Mar. 7
 Rev. 18. 4
 Son. 1, 7.
 k Rom. 1, 8
 l Job. 3, 7
 m D. Slater Expof.
 on Rom. 3, v. 8, pag. 308.
 n In Rom. 3, v. 8, ad bonum suum, bona & legitima requiruntur media.
 o Exerci. Philos. Sect. de aR. hnmā. quest. p Cōmens. To conclude though in evils of punishment, we may chuse a lesser
 Job. c. 2, to shunne a greater. Yet in evils of fault election hath no place. For
 hom. 8, Divines (y) hold absolutely, that no thing which is evil in the use of
 Job. 10, it, may be done, either for prevention of evil, or for any good what-
 q D. Wil- soever, inter duo vel plura mala culpa (sayth Alisted (x) nullum est eli-
 1. t. Com- gendum. And Pareus (a) the like: Nec ullum admittendum malum,
 ment. in ut eveniat aliquod bonum, sive per se, sive per accidens.
 Rom. 3, 3: The
 Quest. 12, p. 154. Par: 7 Comment, in 1 Cor. 11. s Dionis. Arcopag. c. 4, de divin.
 nom: Fr. Pizolomen. in Doct. Esbiza Rod. Goclen. cont. Philos. Theol. par. 3, p. 85,
 Keckerm. Syst. log. l. 1, c. 13. s In Rom. 6, ver. 1, v Lib. de providenc. fol. 85.
 x Cantic. Moys. Text. 4. Añot. 1, p. 67. y Dispute against Eng. Popish Ceremon. part.
 2, ch. 1, pag. 10, x Theol. Cas. cap. 12, p. 210, a In Rom: 3, 8.

good effect *, that followed upon it. Thus he gratifies vile Hereticks, in raking up their old ground, to build his new error upon.
 2. Seeing this practice of hearing, is condemned by the Scriptures: should it be granted (the which I deny) that *ordinarie* their preaching begins men to the faith: yet his proposition is unsound: For no evil may be done that good may come of it. (k) No, not the least to procure the greatest good; that is a true saying: *E malū nullum.* May not I lend God a lie (l) for his glorie: Much lesse doe any other evil for any other whatsoever. As well the meanes (saith one m) as the meaning must be good. So writes Pareus, (n) Timpler, (o) Lavater. (p) Vnto a good end, lawfull and good wayes and meanes are required. The reason is, (q) no sinne is eligible; for whatsoever is eligible, and to be made chiole off is good, but sinne is no wayes good, for then it should not be sinne.

Moreover, according to this mans Argument, men may commit Schismes and Heresies, for good comes of them; namely, a clearer Illustration of Orthodoxall verity: So they may lie, steale, commit adultery, &c. because of some following good effects: Which is the glorie of Gods wisdom in his mercie towards the elect, and justice upon the reprobates.

But this I know he likes not: Notwithstanding his and it (*pedes ad caput*) for the matter of reasoning is all one: For thus he disputeth; If the effects of false Ministers prove good: Then may they lawfully be heard: But the first is true: Therefore the second.

But say, the consequence followes not: For *non max. bonum est, ex quo bonum sequitur*, sayth a judicious Writer. r We may not straight way say the thing is good, because good followed of it.

As for the good effect it is not *per se*, or *ex natura*: But *ex accidente*, as Logicians phrase it, By an accident. It cometh, sayth Lyrar, (r) ex bonitate Dei, qui bona elicit ex malū. The like sayth Theodores. (v) aR. hnmā. Deus malū ad bonum aliquod utitur, So Paetz (x) peccata a Deo ordinantur. quest. nantur in bonum.

To conclude though in evils of punishment, we may chuse a lesser to shunne a greater. Yet in evils of fault election hath no place. For Divines (y) hold absolutely, that no thing which is evil in the use of it, may be done, either for prevention of evil, or for any good whatsoever, inter duo vel plura mala culpa (sayth Alisted (x) nullum est eligendum. And Pareus (a) the like: Nec ullum admittendum malum, ut eveniat aliquod bonum, sive per se, sive per accidens.

3: The Quest. 12, p. 154. Par: 7 Comment, in 1 Cor. 11. s Dionis. Arcopag. c. 4, de divin. nom: Fr. Pizolomen. in Doct. Esbiza Rod. Goclen. cont. Philos. Theol. par. 3, p. 85, Keckerm. Syst. log. l. 1, c. 13. s In Rom. 6, ver. 1, v Lib. de providenc. fol. 85. x Cantic. Moys. Text. 4. Añot. 1, p. 67. y Dispute against Eng. Popish Ceremon. part. 2, ch. 1, pag. 10, x Theol. Cas. cap. 12, p. 210, a In Rom: 3, 8.

3. The maine drift and ſcope of his reaſon, is not onlie untrue; But indeed very dangerous, to ſay no worſe of it, as tending to reſtraine people from hearing the true Miniſters of Chriſt. And that this is ſo, I prove it thus. That preaching which hath not, or doth not ordinarily begit men to the Faith of Chriſt, may not lawfully be heard. But the preaching of many true Miniſters in their Congregations neither hath, nor doth ordinarily begit men to the Faith of Chriſt; Ergo, &c.

If his Argument in the affirmative be true: *Tam forma, quam materia*; To ſay nothing of mood and figure. Then in the negative this is true alſo, according to that knowne rule, *parium par eſt ratio*: There is alike reaſon of things alike. So in the Philoſopher: *b Contrarium b Ariſt: eſt eadem ratio*. For inſtance, let it be in the affirmative thus; *The godly pleaſe God*; Muſt it not on the contrarie follow: *The ungodly diſpleaſe God*. *Eth: c. 3*

To applie this: If this be a reaſon and ground, why ſome Miniſters ought to be heard; Namely, becauſe true conversion ordinarily followeth their Miniſterie. If this [I ſay] be a main cauſe that they ſhould be heard; Then ſurely it muſt follow: Where ſuch effects of ordinary conversion appeare not; There muſt be no hearing. I ſay ſuch Miniſters are to be rejected, be they in their places never ſo painfull and conſcionable,

This being ſo, marke the inference: *Noah* preached a 120 yeares, and yet there followed no ordinarie conversion in the old World. The like may be ſaid of *Elias*; *Iſaiab*; *Ieremie*; *Ezechiel*, and other Prophets; Therefore it was not lawfull to heare them.

Hath not the *Piſt*: here ſhewed himſelfe an acute diſputer; For to build *Babel*, he pulſ downe *Babel*; To juſtifie falſe Prophets, he condemneſt the true. In a word, whiles he ſeekes to open a doore unto the Synagogues of Satan, he ſhutteth up the way & paſſage unto the Courts of the Lord of Hoſt. Had he thought on the Wiſemans (c) ſaying, I thinke he would not have written ſo unadviſedly. *He ſhat hand- 20*
leth a matter wiſely, ſhall find good.

4. For the proove of his Major, there is not one ſound ſentence in it.

For I. touching the *diſſipation* or ill-favoured coupling of the matter. The Scripture he alleadgeth is *Rom. 10. verſ. 17. Faith cometh by hearing the Word of God*. Now, what of this? His Argument hence is not proved, neither doth this place, *Rom. 10.* looke that way. For example, ſuppoſe I ſhould lay downe this Poſition, the ordinarie way to have right, between man and man, is to ſeek unto

d Lib. the lawfull Magistrate : Would any one (unlesse he had *Botanicum ingenium*) hence inferre, that those who had right ordinarie done them by Vsurpers and Tyrants, did well to take it.

e Commē. 2. The hearing there mentioned, is not (as the *Pist.* imagineth) a hearing promiscuously of all preachers, but it respects such only, as in 1. Tim. 5 12. (*legitime vocati*) have a true outward calling to the Ministerie. Thus f In Esa 52 Terentianus d, *Daneus e*, *Oocolampadius f*, *Mayer g*, *Patens h*, g On Ian. *Guiliandus i*, *Beza k*, *Piscator l*, and others understand the place ; Therefore I should his words be cast into a forme, the very h On the expreſſion wilbe confutation enough ; For so they must runne. If the place. Apostle, Rom. 10, say, that the ordinarie meanes of mens conversion is by hearing the lawfull Ministers of the Gospell ; Then may unlawfull Ministers be heard ; If he can make it hang otherwise, he were k Id. best to doe it, and save his credit what he can.

l In Rom. 10. Obser. Thirdly, Paul Rom. 10, speaketh of the ordinarie way, which God in ver. 17. hath ordained to begit faith ; But the practice here stood for by the n Muscul. *Publiſh.* is quite another thing : Even a tempting of God ; For as in Mat. 4. the Learned n well observe, *God is tempted, when men, leaving the* Tom. 1. p. ordinary and appointed meanes, use their owne devise ; so obtains either 47. Moller. in Psa. *ſpirituall or temporall good thereby.*

78. v. 18. That this hearing is so, we have in part proved. and more will, if God permitt.

p 684. Now, for his Minor. 1. All Sects doe boast of the effects of their P. Mart. Ministerie in converting men unto Christianitie. *Bellarmin* o tells us, that *Iewes Gentles, and Turkes too*, are converted in multitudes by Loc. Com. their Church. Another playes downe the particulars, viz. *Besites,* Clas. 2. c. *Dacians, Getes, Scythians, Morins, Nervians, Armenians, Huns, Burgunnians, Scots, French Piſtes, Bavarians,* and well nigh an hundred 4. p. 209. other Nations are there reckoned up. The Arrians in old time sayd Syntag. 1. 9. c. 8, q no lesse : By their Ministers the *Gosbes* and others, were turned to p. 596. the sayth from Paganisme. But this is not proved or true, because o De not. they say so. Eccles.

lib. 4. c. 12 2. If it were needfull, I could bring their owne testimony against him. For (to use Mr. *Robinsons* r words) there is nothing more p Masse- common, both in the Sermons and Writings of the forewarde sort, Priests then their complaints how litle good their preaching hath done. For supplica- Example, marke what some Ministers of good note among them tion to the King, doe affirme. Sect. 31.

This

q Freculphus in Chronico Tom. 2. l. 4. c. 20. r Justificat. Separ. p. 51.

This 7th dure warrant. (sayth Mr. Gifford) if it be not so let me & Countrey loose both my eares, that goe through the Parishes of these graue and Diuinity, learned Diuines, and misse such as runne to fetch their victualls otherwise. fol. 48.

where, ye shall not find five among five skore, which are able to understand the necessary grounds and principles of religion. Another & Catholick more: Were it not for the good Lawes of our Kingdome, which like Condues constraime and compell men to make outward profession, the ference, greater number of our people of all sorts in this Iland, would make none p. 164.

at all. Mr. Nichols v in his Plea of the innocent, reports, that, v P. 218⁴ conferring with the particular persons in his Parish (after he had preached some good space among them) about the meanes of salvation, of 400 Communicants he scarce found one, but that thought and professed a man, might be saved by his owne wolding, and that he trusted he did so live, that by Gods grace he should obtaine everlasting life, by serving God and good Prayers.

This being so, what credit is to be given to the *Pist. Minor*. Seeing the men he speakes for, give in their evidencee and witness against him.

3. Howsoever many living in idolatrous places are converted; yet how knowes he, that the preaching in question doth it. For private men & women, may & doe turne their neighbours from evil, & that ordinarilie: sometimes by teaching, & witnessing the truth, otherwhile by reading, talking, conferring of the Scripture, informing their Children and family in the sayth. And this the Scripture x shewes, and the *Treasurer* y acknowledgeth; D. Fulke x *Levit. 4* & in his answer to the *Rhemists*, sheweth out of *Ruffinus*; how divers 27. 28, great Nations have bene converted by men and women out of *Prov. 31*, office; As a great Nation of the Indians, by *Aedesius* & *Fruementius*; 26, Mai. 3, 16, The Country of *Iberians* by a captive woman.

And here by the way, this may serve to his demand: Let them tell *Mat. 18*, us where they have received their faith? We answer, the wind bloweth *15, lam. 5*, where it listeth. Sure we are, faith we had, when we left our un- *19, 20*, sanctified standings there; But if any should hence affirme, that we had it by hearing false Ministers, he should shew follie and rashnes. *1 Cor. 14*, 24, *18* & 25, Secret things belong to the Lord; *Que supra nos nihil ad nos*, 4, 26, *Augustine* b adviſeth us well: It is better to doubt of secret things, *1 Cor. 7*, than to strive for uncertaine things, *16, Ephef.*

If the *64, Deu.* 67.

y *Iustif. Sep. p. 457*, & In *Rom. 10, ver. 15*, a *Deu. 29, 29*. b *Melius est dubitare de occultis, quam litigare de incertis Lib. 8, c. 5. de Trin.*

If the *Pist*: had minded this, I thinke he would not have written so peremptorie in a matter unknowne.

4. Where reads he in Gods Booke, that men are named visible saints, and judged fit matter for *Church estate*, they being in the mean while actually members of false Churches, and practisē daily grosse idolatry.

c Iustific.
Separ.
pag. 269.

I thinke with the *Treatiser* c. true visible Christians, have Christ for their King, visibly or in outward appearance, & so far forth as men can judge: (For by visible, we mean that which may be seen of men, opposed to invisible which only God seeth,) for Christ is not divided, but looke to whom he is a Priest to save them, and a Prophet to teach them, to the same persons he is also a King to reigne over them.

That Christ then should be said to be a King, unto any people containing members of Antichrists Kingdome: Or that such ought to be deemed visible saints, and fit matter for a true Church, which live under a false Ministerie, Worshipp, and Government. For my part, as yet I cannot see reason for it; But thinke the word is against

* Rev. 14. it.*

45. Ephef.

2. 20.

Den. 33. 3

Esa. 4. 34.

Rom. 1. 7.

1. Cor. 1. 2

Philip. 1. 1

d Sanctū

Scripturū

non loquē-

tibus quis

loquitur;

Ambr. de

vocat.

Gent. 1. 2.

c. 3. Tom.

2.

If a man should give up his name unto a Vsurper, take his part, obey his precepts, joyne with him in rebellion and treason? May he for all this, be counted (and that justly) a visible good subject unto his King. To me it is, *sic majus*.

For his wordy and windy insultation; That anyman may blush for shame that shall deny this; I passe it by, wishing him hereafter to lay things downe according to *allegata probata*; Let the Scripture d Sanctū speake d in the points between us: For without it, nothing is to be affirmed e: and beyond it, nothing to be concluded f: Gods word alone is certaine, other proofes uncertaine and false, if they descent from it. g

5. Howsoever it is true (as *Polanus* b, *Deering* i, *Whitaker* k, and others say) in a false Church by the preaching where, some sometimes are brought to the faith: Yet (with these) I deny, that this is an ordinarie worke, but rather extraordinarie; The reason is, because their hearers generally by their Doctrines, are kept in blindness, idolatry,

e Omne quod loquimur debemus affirmare de Scripturā sanctā. Hierom. in Ps. 98
Tom. 8. f Nihil. ultra quam sacra litera proditum est definiendum. Erasmi. in
Hiliar. g Solum Dei verbum certum: cetera falsa si dissentiant. Ferus in Epist.
ad Roma. c. 3. p. 303. h Comment. in Ezech. cap. 16. pag. 365. i 23. Lecture on
Epistle to the Hebr. k Rom. Pont. Cont. 4 Quest. 5. pag. 681.

lattery, wilworship, &c. So that they fit not members to true Churches, but unfit them rather; For no sooner see they a man to set his face that way, but they seeke immediately, to keepe him from it (*volens volens*) either by flatterie, persecution or the like.

Lastly, if there be any weaght of reason in his words, they make then against himselfe, and quite overthrow his owne cause. And thus I prove it: *No man can lawfully heare false Ministers, unless he know before hand that they have and doe ordinarily begit men to the faith: But such fore-knowledge is not to be had: Ergo, &c.*

The proposition is certaine by his owne grant; For the maine ground whereon the whole weaght of his matter relyeth, is this, viz: that *some Antichristian Ministers ought to be heard, because they have and doe ordinarily begit men to the Faith*: Now, this must needs be understood of that which is visible, for otherwise (*neque Cælum neque terram attingit*) he speaks idly and from the point.

The Assumption cannot possible be denied, except men wilbe senceles; For who can say upon certaine knowledge, that any false Minister in the world, hath and doth ordinarily begit men to the faith. Thus the man is snared in his owne words; And may say with the Poet:

Hæu patior telis vulnera facta meis.

Ovid.

Before I end this point, I thinke it good to present here unto the Readers view, one observation or two, from the Pist: Argument.

1. Howsoever he sayth but litle, yet that which he sayth is so absolute, darke, full of evasions and starting holes, as a man cannot tell what to make of it. He sends us to the effect of preaching; But to what end is this? What light? What information can a man take hence; considering that as God is the Authour of true faith, so the time, instruments, meanes, &c. by which he exhibiteth it unto man, is knowne only to himselfe, and not to others of others.

Indeed here we may observe a cleare difference between truth & falsehood; Between Christs institutions, and mans inventions. Whatsoever God will have us to doe, or not doe, he layes downe the same openly, precisely, manifestly: *All the words of his mouth are plain* ^{1 Pro. 8. 9.} *unto him that understandeth. The spirit speaketh expressly; m* ^{1 Tim. 4. 1.} *Non obscurè, & in volutè: Sed manifestè, præscriptè, præcisè, sayth* ^{n Com-} *Guiliandus. n* VVhereunto accordeth *Augustine: o* *It was thought* ^{ment. on}

E

o Divinitus visū est, ut sacra Oracula simplici & perspicuo exararentur dictionū genere, ne pretendere quisquam possit nihil a se, in illū intelligi: Ad cōstantium ^{good the place.}

p Sam:
Bachelier
Serm.
Campe
Reyall,
p. 36.

q Veritatis
sermo est
simplex &
apertus
nec varijs
indiget
explica-
tionibus
& ambagi-
bus; sed
iniusta
causa cum
per se sit
morbida,
necessario
indiget
astuti
pharmacii.
Euripid.
& Aristot.

* Quod
ambiguis
ambagi-
bus responsa
consulen-
tibus da-
ret.
De sacri-
fic. Abra.

good unto Almighty God, that the Scriptures should be penned in a simple and plaine kind of speech, least any man should pretend, that he could understand nothing in them. Another p, Gods Oracles are plaine, and labour with no ambiguities, like those of Pyrrhus, and Cræsus, whereof no certaine meaning could be gathered.

That the truth is simple and plaine, Ethnickes by the light of nature, could sufficiently see into such things. One of them touching this matter, saith thus: q The truth is simple and plaine, and needeth not variety of windlances and fetchings of matters about the bush: But an evill cause in that it is sick and diseased, hath need to have a cunning plaster set unto it. Another r of them hath these words: That the praise and forme of speaking hath truth in it, which is common, and used of all, having in it nothing craftily devised, neither clogging some other thing then is professed.

Contrariwise when Satan speaketh by his instruments, he speaketh so ambiguously and cloggedly, as fitly, that of Apollos Oracles may be applied to it: *λογος οὐκ ἐστι λόγος Μαρμαρυγῆς*. * For one knowes, not how to take it, nor which way to apply it. Pertinently to this purpose writes Sibelius: Humaine Doctrines are various and ambiguous, wrapped and soalded with abstruse labyrinth of opinions, whereby peoples minds are so troubled and tyred, that they cannot plainly open themselves, neither have any quietnes, or come to their desired end. But the Doctrine of God is right, that is, plaine and perspicuous, not wrapped with un-even and crooked subtilties and delusions of Sophistrie, neither leads us into by-pathes and errors; but bringeth peace to the conscience, and removeth all scruples and doubts: So he.

Saddel & writing of deceivers, & the sundry wayes they use to beguile the simple: Notes them to be men affecting darke sayings, and seeking by mists and fogges of strange & unfamiliar arguments, to blind their spirituall eyes, and puzzle their understandings. And this is no late devise; For Augustine in his Booke of Heresies maketh mention of the Hereticks Marcite, so named of one Marcus.

p. 56, 57. & Opera Theol. Pref. de Meth. Theol. disput. Error. 3. p. 8.

And

And touching them, thus I find it written: *v* They did speake *v* Obscurely, and used such a wrapping kind of words, that the hearers were rather astoned with the strangenes of the words, then edified with any understanding they had of the meaning thereof.

The thing being thus, the Reader hence (as by a light) may greatly helpe himselfe to discern, on whose side the truth is, in the difference between us. Our dispute is about Church-bearing: We say, that Christians are bound to performe this service unto God, in true constituted Churches; There (we say) must men heare the whole Counsell of God, taught unto them, either by lawfull Ministers, or by Brethren out of office; For confirmation hereof, we can produce many divine precepts; Also the Example and practice of our forefathers from the first age of the word hitherto. Besides, this is a Position, so certaine and cleare, as it is holden in all Schooles, written continually in Bookes, preached every day in Sermons, taught in all Churches: So that (*hec Momo ipsi satisfaciunt.*) no body can speake against it.

Danaus

Our Opposites howbeit they grant us this, yet affirme that in false Churches Antichristian Ministers may be heard also: And this is bar. not only (they say) lawfull, but in some cases necessary for all, of all Sects and sorts of Christians, having opportunity and occasion of so doing.

x Teren.

in Heau-

ront.

Jer. 2, 13

This indeed they say? But how prove they it to be true? Not by any law of God taken out of the old or new Testament: For that they cannot doe; Not by any holy mans Example, for they know there is none extant? Not by any sound consequence rightly drawne from the Scripture, for (*quid si Cælum ruat x*) that is impossible. What doe they then? as *Jeremy*, sayth, they forsake the fountaine of living waters, and hew them out cisternes, broken cisternes that can hold no waters.

They devise certaine obstruse, darke and ambiguous phrases and distinctions: As of naturall hearing in a Church, and of a hearing wherein there is Communion: Of some Churches, false in respect of order: Others in respect of sayth and order: of hearing false Ministers, not (quatenus) as they are false Ministers, or their Ministers, but as men, gysted and the Bishops Ministers: of certaine effects which followes mens teaching, &c.

E 2

Thus

Thus their proofes are only their bare and bould affirmation; For leaving the Scriptures, they use Paralogismes, fond cavils, and false arguments. The which course not only shewes an il case, but also manifesteth, that the embracers thereof, are either ignorant people who cannot judge of things that differ, or some, that have some *mens persons in admiration*: Or such as are unwilling to suffer affliction with the people of God.

I could here mention some other devises in this kind; as an *implicit Church-covenant*. A true outward calling which some have, to the Ministry from their Congregation, but secret and unknowne either to the Minister or the people.

But I will at this time abstaine from such by-controversies, and the rather because I shall have a fitt occasion to speake hereafter of it; Namely, when the *Undertakers* have finished their answer to my former Booke, and *Mr. Davenport* published his many things that he hath to say against it. For so much he insinuateth in his Treatise betweene him and *Mr. Pagit*.

* Pag. 282
283.

2. Observe againe, to what grosse absurdities his argument leadeth, For unles it be only wind and vanitie, these sweet collections must needs follow. 1. No Minister comming newly to his place, is to be heard. 2. Before any are, inquirie must be made, whether they ordinarily begit men to the faith. 3. If after triall it be found, that they doe not so, then they must not be heard what true Doctrines soever they teach.

Is not this *workman-like* done? (say *Reader*) hath not the *Pist*: (*omne tulit punctum*) made the way cleare now, for the hearing of false Ministers? Truly I thinke, except a man be partiall in the point: And of his mind who said: *Though you doe convince me, yet I will not be convinced*; He must acknowledge, that he hath made it doubtfuller then ever it was, and such as were not well satisfied formerly in the thing, have enough here from his owne pen, to put them quite and wholly off.

z Now
persuade
his civi
persuaso-
14.

SECTION

SECTION. 5.

THe *Pist*: having done with his *Logick*: comes in the next place to charge his Opposites, with contradiction, absurdity, and speaking little better then Blasphemy. A great fault, if true; But how doth he prove it? They say, it is not the Word of God, as it is preached in Antichristian Assemblies.

Ans^r. The *Publsh*: had done well, if he had published out assertion (*de manu in manum*.) truly and faithfully. But seeing he hath not done so, I will here lay it downe; Thus it is: The word preached by false Ministers, is not that word unto which God hath promised a blessing of increase. Or it is not the ordinary way and meanes which the Scriptures speakes of, to begin man to the faith. Had he so allowed it, he might well have held his tongue, and not talke so vainly as he doth, of Gods Word, if Mr. Canne shall preach it; And none of Gods Word, if another doe preach the same. For our difference is not about the Word simply, as it stands in syllables and letters; But rather it respects the time and place preached in, and the persons preached by and to; That is, as the one beeing an ordinance of Christ, the other of Antichrist; As the one (that is the word preached in a lawfull office) beeing like Mount Gerizim under the blessing; The other like Mount Ebal under the curse.

I will expresse this particular more fully in this manner, put the case, a Companie of Rebels going apart, should take with them the Statute-booke of the Realme, and set up among them, one or more to administer civil justice according the contents thereof, now though no man can denie but this is the Kings Law which they have, yet as they administer it, so it is not his Law, or more plainly, that is not his Law, which they administer, neither may any good subject in such a case receive any administration at their hands.

The holy Vessels in Babilon were the Lords still, yet the Israelites there, might not make any religious use of them; So in spirituall Babilon, the Bible there is Gods Booke; Neverthelesse the Godly are forbidden to goe thither, to heare it, either read or taught to them.

We finde under the Law a difference between the Creatures, some
 E. 3. are

a Gen. I.
ult.

b I would
haue the
Pist: to tell
me, what
contradiction,
ab-
surditie, or
blasphemie
it is to say:
though
Circumci-
sion in it-
self were
of God: yet
as it was
used in the
false
Church
under the
Kings of
Israel: it
was none
of Gods
ordnance;
It was
Gods ordi-
nance, if a
true Mi-
nister in
Gods
Church
admini-
stred

are said to be *clean*, others not; But how comes this? Not of them-
selves, for so nothing is *evill* or *uncleane*; (for all Gods *Workes* were
created good; a) But in respect of the use forbidden: So touching Gods
Word preached, in one respect it is pure, in another not? How so?
Not but the Word in itselfe is still good and true. The difference is,
because of Gods Commandement, he having as flatly forbidden the
use of it (taught or heard) in false Churches, as he did some beasts
under the Law. b

I wish therefore the Reader, to note in what respect we place our
difference, between the Word preached in a true Church and in a
false Church; We say in the one (that is in the true Church) it is
cleane. In the other, we say it is not: Nevertheless, if it be con-
sidered, as God is the author of the whole Scripture; And as it
contains words and sentences, so we say, it is all cleane and good;
The reason then, why we say their preaching is uncleane, is in the
same respect, that some creatures were uncleane under the Law;
Namely, in respect of the use forbidden.

As the tree of knowledge of good and evil, hurt not of itselfe, I
mean the fruit, but the transgression after the commandement, the
thing in itselfe good, but the use forbidden; So Gods Word in false
Churches (as that fruit) in itselfe is good, but the use there prohi-
bited.

And because the Publi: takes it so ill, that any difference I should
be put between the same word preached in Bethel and Babylon. I
will (to appease him) adde one word more. As a false and forged
Constitution, makes a Church a reall and substantiall Idol; So all that
comes from it, is touched with the Idolatry of that Constitution.
This is a ruled opinion of many Divines, the State makes all the pub-
lick actions to be formally good or evil; For as the Temple c
sanctifieth the gould, the Altar the offrings; So the ordinances of
the Church under the Gospell, are sanctified to us; That is (as Bu-
cer c truly speaketh) in the use of them made lawfull to us, in that
they have their Ryse, from a true and right Power.

Seeing then the Church in Question, wants a right Constitution,
it must follow, that all spirituall actions done in it, (whether prayer,
preaching Sacraments, Censures) as they are there done, are none
of Gods ordinances; though true it is, in themselves they are of God.
Yet I say, as the Word is there preached, the Sacraments there ad-
ministred,

it; But if a Priest of Ieroboams making did administer the same, It was none
of Gods Ordinance. c Mat. 23, 17, 19. d In Mat. 23, v. 17.

ministred, &c. So they are not his; I say not his, though in outward performances they are practised, as in true Churches. But of this more in another place. e

Another thing for which he blames his Opposites, is, their misap-^{e In de-}plying the Example of Nadab and Abihu; I will here set downe their ^{sence of} *Object*. 15
words, as he reports them, and his answer thereunto.

It was true incense which Nadab and Abihu tooke, to offer up to the Lord, but because they tooke strange fire; and not the fire which was from the Altar, as the Lord had appointed, therefore the Lord sent a fire to destroy them: So say they, it is the true Word of God, which is preached in England, but because they preach the same by an unlawfull office, therefore the Lord abhorres it: A stranger collection I thinke can hardly be heard, for here strange fire is opposed to an unlawfull outward calling; which nothing can be more absurd, for Nadab and Abihu had a true outward calling to Offer, they were the sonnes of Aaron (saith the text) therefore if any thing hence might be concluded, in just proportion, it must be to the Doctrine taught, and not in the least to the calling: So that we may from thence gather thus much, that, if a Minister in regard of his outward calling true: shall reach any thing that is not from the Lord, they are to expect Gods judgement for the same, and more cannot hence be collected.

What Origen said of Celsus workes, may fitly be applyed to this ^f Non est mans writings: *There is no danger, least any faithfull man should be subverted by them; For he talketh and not reasoneth.* ^{periculum ut eis subvertuntur}

To answer: But are you in earnest, *speake out aloud?* Can no more be concluded? What will a little more be (*aliena* are) beyond the marke; So you say; But a stranger collection I thinke can hardly be heard; For I dare say, you are alone & here in your opinion; Learned men generally give a more large exposition of the place. ^{ullus fidelium, lib. 1 cont. Cels. Dic clare Teren. in And.}

The scope of that text, we are taught by an English Bishop, Basington, in his Notes on that place: *We may hence learne and settle in our hearts, with what severitie the Lord challengeth and defendeth his authoritie, in laying downe the way and manner of his worship, not leaving it to any creature to meddle with, but according to prescription and* ^{* Solus sapit.}
ap.

appointment from him. Content he is, that men shall make Lawes for humane matters, &c. But for his divine worship, he will prescribe it himselfe, and what he appointeth, that must be done, and that only, or else Nadab and Abihu their punishment expected, that is, Gods wrath expected in such manner as he shall please.

g Alium
ignem sa-
cræ adhi-
beri vetuit
Deus, ut
adventi-
sies omnes
virtus ex-
cluderet,
ac doceret,
se detesta-
ri quic-
quid aliud
de profec-
tum erat.
discamus.
ergo sic
attendere
ad Dei
mandatum
ne eius
cultum
ullis ex-
traneis
Commen-
sis vitio-
mus.
h Pecca-
tum in eo
fuisse,
quod in
ratione
divini
i Cultum
itaque non

And this he learned of Calvin g, who upon the Place saith: God forbade other Fyre, &c. to be used, that he might exclude all inventions rites, and teach that he detested whatsoever was come from else-where. Let us therefore learne so to attend to the Commandment of God, that we defile not his worship with any far fetched de-uses.

Iunius h, mentioning their sinne, sayth: It was in that they kept not Gods Commandment in the matter of his worship. And a little after: They should not have added of their owne anything thereto.

Piscator i from the place, rayseth this observation: The outward worship of God must be strictly done according to his Commandment: A good intention therefore hath here no place.

Mr. Atterfall also in his Commentarie upon Numb. 3.4. doth largely declare out of this Example, how God disliketh and disclameth mens devises in his service; as trash, trumpery, and more dottage. So Beda, Bruno, Brentius, Petargus, Chytraus, Saragrinus, Strigelius, Aretius, Borrhams, and other interpret the place.

And whereas he applyeth it to false Doctrine taught by one that bath his outward calling true. He may say in the words of that boasting City: k I am, and there is none besides me; For this is his owne devise, and it must live and die with them.

The place beeing thus understood; Let us now see, if the same may not be (ab uno de grammate) false applied against this practice of Hearing. From the place then I doe thus reason:

All will-worship and superstition is sinne.

cultus non attenderint ad mandatum Dei, &c. Anal, in loc.
Dei externum præcise ex Dei præscriptum exercendum esse:
habet hic locum bona hominum intentio.

To *heare Antichristian Ministers in their unlawfull assemblies*
in superstition and will-worship.

Therefore it is sinne to doe it.

The first Proposition is grounded upon the fore-mentioned example: *Levit. 10. 1. 2.* and the same is without exception. The second Proposition is thus proved.

1. From the nature of superstition, which is, as *Zanchy* describes *1 Lib. 1. vit. ex: cule: op- 905. Col. 501. 502.*
it a taking into the worship of God more then he requirer in his worship.

Hence superstition (as some derive the word) is that which is done *supra statum*; And in this respect the hearing in question, is superstition, as beeing used in Gods worship, upon no other ground but mans devise.

2. According to the Schoolemen, (m) that is Superstition, *m Vel cus when divina worship is not exhibited, either to the person it should vel non eo be, or not in the way and manner as it ought. And this is held to be a sound truth by all Orthodoxal Writers. modo quo debet.*

Now, howsoever the Hearers of False Ministers doe exhibit worship to God; yet it is not in the manner and way that they should worship him: And this is cleare by the Treatisers owne confession; For he confesseth that the hearing which he pleads for, is no particular ordinance left by Christ. Again, he saith: *n Pag. 37*
It were to be wished, that no Church Ministerie were to be found which is not approveable by the Word of God, notwithstanding any good all performed by them that possit it.

If I am not deceived, in these words he destroyes what he saith before: Is this hearing no ordinance left us by Christ? Is the controverted Ministerie so evil a thing, as that every good Christian is to pray for its rooting up? How then can it be; both lawfull and in cases necessary for all Sects and sorts of people to pertrake with it. If this be not (ex diametro) grosse worke, and grosse contradiction, I know not what is.

3. This hearing cannot be free of superstition, in regard men are present at false worship; The which presence (as the Learned write o) is a certaine communion therewith. o Praesentia est

4. It is great superstition to approve, countenance, or give honour to any of the wayes of Antichrist. They that are sincere Christians catio qua-

F

dam in cultu, Slater. Epist. 1. ad Corinth. c. 10.

p in Cen-
sura cap.
9. fol. 471.
q Synops.
Antichrist
r In Hof.
2. 16.
s Loc.
com. de
tradit. p.
421. 422.
t Trah.
theol. vol.
3. pa. 210.
u In Ps. 16
x de Polit.
p. 72.
y Contr.
Monachos
p. 70.
* Levit.
18. 3.
Deu. 12.
30. Exo.
23. 24.
2 Chro. 13
9. Levit.
19. 27. 28
a Lib. 1. de
vir. ext.
ult. oppos.
col. 504.
505.

pius (saith *p. Bucer*) cannot abide anything that is his. The least shew (saith *Vigandus q*) to please either him or his followers, is w.*ll.* worship. Of this judgement were *Iunius r*, *Musculus s*, *Beza t*, *Mollerus u*, *Zepperus x*, *Sadel j*, and others.

Now, me thinks there should not be a man so voyd of reason, as to say, that a Minister of Antichrist, as he is preaching by vertue of his Masters commission, and under his seale and authority, may even then be heard, and yet no honour, no approbation, no countenance, nor any shew thereof, be given unto Antichrist therein.

5. It is vitious and superstitious to simboleize with idolaters; The Scriptures * forbid it. And the Saints in all ages have carefully shund it, as we shall shew in another place. But this Hearing is no other; For idolaters in this, are imitated in sundry acts of their idolatrie: In so much as *Papists* and *Atheists* too, may well twitt our *balters* in the words of the Samaritane woman, how is it that thou beeing a Christian joynest thy selfe to us Antichristians? Is it not strange that thou who professest our Church to be false, our Ministerie unlawfull, our Church-government Popish, shouldest yet come to us, and pertake in our administrations? Surely this argueth, that either thou understandest not the practice, which thy grounds lead thee too, or else for some by respect, refusest to walke accordingly to them.

6. *Superstition* is committed, when more estimation is had of a thing, more dignitie and excellency placed in it, and more regard had to it, then God alloweth or can stand with his will revealed in his Word; And so much *Zanchy a* proves by sundry instances; In this regard also, hearing false Ministers; is *superstitious*, because that thing is honoured and embraced, which we finde not in the Scripture to be lawfull: and thus an idol is set up, *tantum Deum ex parte*, though not *ut Deum simpliciter*.

Thus I have answered the *Prefacer*: Now, how he will take it, I know not. *Cosiu*, a *Thrasian* King, breaking some vessels to pieces, was asked a reason; He answered, that he might not be moved to anger at another for doing of it. Had the *Epist*: been so wise, as to have torne his writing himselfe, and so not published it, he would not (as it may be he now will) have been angry at another for laying open the weakenes and vanity of it.



A N

Answer unto the Treatise.

S E C T. 1.



Hen Satan cannot draw men to one extremitie, he seekes to bring them unto another. The truth of this, the Holie Scriptures a not only shew, but sundry examples also prove it in this present age.

It is true (as the *Treatise* saith) there are many who affecting alienation from others, make their differences as great, and their adverse opinion or practice as odious as they can. A most shalbe a beame with them, a knatt, a Camell. And hence through want of a rake heed, they become rejecters of persons and things which they ought not.

41 Cor. 9.
11. com-
pare with
2 Cor. 2.
6, 7.
Numb. 14
35. 45.
Deut. 1.
42. 44.

Againe, on the other hand, there are not a few, who desiring liberty, and large walking, and to have the credit and love of all men, use all their witt, skill, & power, to have great things (I meane evils and finnes) esteemed small things: And what is small, that nothing. That so they may finde a doore of entry, to accord and agree with others in unlawfull practices.

Here therefore is the wisedome of the Saints, namely, that

F 2

they

they ſhunne both theſe two extremities, *Medium tennere beati.* And for my part of this later number, I ſhall, while I live, profeſſe my ſelfe (by Gods grace) be to both a Companion & guide: That is, not at any hand to condemne what is to be juſtified, neither to approve that thing which ought to be condemned.

There are two reaſons laid downe by the *Treatiſer*, wherefore he penned this diſcourſe. 1. *For the freeing of his owne conſcience.* 2. *The information of other mens.*

Ans. 1. I dare not thinke, but the *Treatiſer* when he fell firſt upon this point of Hearing, ſpake as he thought of it, and did nothing but what his minde gave him to be right and good: But this makes not the thing therefore juſtifiable; For as *Martyr* ſaith: *b The Rule of our Conſcience muſt be the Law of God.* Gideons Ephod was erected with a well meaning minde, but it became a ſnare, and a ſcandall, and an occaſion of great idolatrie, and the overthrow and ruine of his whole familie. What hath this hearing been? but a ſnare in Iſrael, an occaſion whereby many people have turned aſide from the ſtreight wayes of the Lord.

*b Lex Dei
is regula
conſcien-
tie. Loc.
Comm.
Claff. 2.
cap. 1.
pag. 165.
c iudg. 8.
27.*

2. I doe not ſee what ſatisfaction any man can have from his writing: Seeing he hath not alleadged any one Sentence of Scripture to prove the point in queſtion lawfull. *Omne quod loquimur, debemus affirmare de Scripturis Sanctis:* ſaith *Hierom* in *Pſal. 98. Tom. 8.* But this he hath not done, onely he tells us, that *Hearing is a naturall action: Hearing is no Communion, &c.* Now, where this ſo (which is not in the ſence he intendeth) yet it ſerves not his turne in the leaſt.

If a Theefe, to cleare himſelfe, ſhould ſay, that he hath not ſtolen ſuch particulars: Yet if he have done other things, he is a Theefe notwithstanding. So in this caſe, thought to heare falſe Miniſters, be not a ſinne in ſuch a reſpect: Yet if it be in ſome other, the action is neither Lawfull nor neceſſarie.

Ans. He that will not fall into a deepe pit, will not come very neere to it in his travell.

a Cōment. Gods people (saith Theodoret) must be so abhorrent from evil, in *Thes.* 5. both in Doctrine and manners, that the shew of both ought to be 22. avoyded. And thus the Scriptures f presse, and the Saints g have f 1 *Thes.* practised.

5, 22. For his distinction between things onely naturally good in their *Iam.* 1, 27. kinde and use, and others morallie, &c. I see nothing in it, where- *Iud.* 23. fore he should desire the reader to take knowledge of it. For as *Rev.* 16, for riches, credit of the World, and outward peace, here instanced, 18. as they are good things in themselves, so they may be desired, and in a right way and course Lawfully sought after.

Rev. 3, 4. For the other, namelie, *Hearing of the Word, obedience to the* *Luke* 1, 5. *Magistrate, &c.* In these things too, we must keepe our selves within the limits and bounds, which God hath set us. For his phrase of *streaming, and going, as neere the Winde as may be,* I hope he meant no streaming of a good conscience; If he did not, then his counsell is of no use at all: except it could be proued, that the Lord requires his people to heare in the way and manner hee pleads for: a worke (*ab Afino lanam*) not possibly to be done.

As there are some scrupulous in things amisse touching outward Ordinances, and yet faultie otherwayes: So I beleewe there are many not scrupulous in things amisse touching outward ordinances, and yet in their course of life, base and scandalous enough.

But what of this; must not Gods House and Ordinances be deare to our soules, because some mens conversation is not according to their profession? God forbid. For in the holiest Society upon Earth, it is possible that there should be wicked persons. When there was but 4 in the World, one was a *Kaan*; when 8, onely in the *Arke*, one was a *Cham*: Among the 12. one a *Judas*. The purest Wheate hath some chaffe with it; The fairest garden some weeds in it. Therefore let no man forbear to practice any knowne trath for other mens lewd lives; onely let them be careful to doe well themselves: Mourne for such as doe otherwise, and seeke by all due and lawfull means their Amendment. And this is the burden, and no other, which the Lord layes upon them.

The last sort he divides into 5 rankes; at which he either girds, or right-out chargeth, with Hypocrisie, partialitie, pride, ignorance, malice, and the like.

It is said of *Tamberlane* * that he raised warre against *Baiazer* * *Richard* the fourth King of the *Turkes*, because he refused to receive cer- *Knowles* taine *Strange Garments*, which he sent unto him. I beleve, had in the life these men embraced the *Treatisers* opinion in this point of *Hea* of *Baiazer* ring, they should not have heard him speake so bitterly against them. But to the particulars.

Some are carried with so excessive admiration, of some Treat. former guides in their course, as they think it halfe Heresy to call into question, any of their determinations, or practi- tisa.

Ans. Howsoever we must live by our owne faith; notwithstanding we are not lightly to esteeme of the *determinations and practises of our guides*, specially when we know they are no *reeds*; but men stable and unchangeable in the truth. He is a foolish *h Clement.* traviler that will leave the way which he hath long kept, unless *in Exech.* he be sure, he is out. There is (as *Polanus* *h* faith) a *laudable imi- sap. 20.* tation of Elders. That is, so farre to follow them, as they are fol- *pag. 487.* lowers of Christ.

2. I know none more faulty this way, then such as have learned of him to heare unlawfull Ministers: For were not these men *superstitiously addid to his new devise*, they would beware, how to reject (as they doe) the unanimous judgement and practice of all Learned Men and true Churches, and follow the blinde trodd *i Quid-* of his single opinion. *quid om-*

Such as lay downe rules to finde out the truth by, write thus: *nes pari-* *What the Fathers (i) all with one consent have held and written,* *per uno-* *is a necessary token to know the truth by.* *codemque*

Again, *Whatsoever hath bene holden at all times, and in all consen- su, &c.* *places, by all Christians, that hath not bene noted for novelty, Vincent.* *singularity and division, is to be received as the undoubted truth* *Livenens.* *of God.* *cons. pro-*

If these Assertions be true, the *Treatisers* then is untrue: For *phanos* not onely are all old Writers against it, but the most Learned of *heret. c. 4.* later times: Yea (and let it be minded) all Sects and sorts of *h D. Feild* people, professing Christianitie, abhorre it; I except onely Fa- *of the* milists; For they and he (*codem in ludo docti*), are for the pleading *church. l. 3* and practice here much alike. *c. 43. pag. 75*

Treat.

Treat:

Some againe are much addicted to themselves as the former to others: Conceiving in effect, though they will not professe it, the same of their Heads which the Papists doe of their Head the Pope, that they cannot erre or be deceived. And this especially in such matters as for which they have suffered trouble and affliction formerly.

Ans. 1. Wee are all more ready to blame faults in others, then to see our owne and amend them. Had not the Treasurer thought to well of himselfe, I doubt whether he would so lightly have singled himselfe out, and become (as it were) every mans opposite. Humble minds are affraid to meddle with novelties: but such as seeke humane praise, imagine they cannot enough be observed, unlesse out of the dreggs of Sophistry, they raise some strange quiddities, whereby to crosse truths generally received.

2. That any man should love and like a thing, because it leads to persecution; That I cannot thinke; But thus I thinke: There are some which doe professe & practice many things (and namely this of Hearing) on no better ground or reason but hereby, to keep themselves out of troubles.

Treat:

There is also a third sort who bend their force rather to the weakening of other men in their courses, then to the building up of themselves in their owne; halfe imagining that they draw more strength to God, if they can withdraw enough from other men.

* Aliquid

latet quod

non patet.

Ans. I cannot devise for what end the Treas. should seek thus to discover other mens nakednes; except it be, he thought that the more vile and contemptible he made his Opposites appeare in the Readers eye, the easier he would be won, to embrace this his opinion of Hearing Antichristian Ministers; a prittie trick; Much like that Lesson of the Cannon Law: Si non caste ramen cause. But such shifts profit nor, for a godly minde will search and looke into the cause it selfe; and not on the persons either for, or against it.

† Ker. 20.

* What is

where else

in Babilon.

To oppose a bad course, is meet and lawfull, and should we be silent when we are called to testifie against it, we should make our selves hereby open transgressours.

Touching the building up of our selves: This (as Iude) teacheth) must be in our most holy faith. He that rayseth up a House with rotten stuffe, will loose his cost and labour by it.

I know

I know not what *withdrawing* he meanes from other men : if he intend a *withdrawing* from the Hearing of false Ministers, then I answer, they doe well that doe it. For if the Temple made with hands, defiled through idolatrie, was odious unto God, how much more will he loth our *Spiritual Temples* (not made with hands) if we suffer them to be polluted with filthy superstition. But so absolutely we shall doe, if we doe the thing which the *Treat*: here contends for.

A good man, (saith *Ambrose*) will be earnest and Zealous *m Lib 5. Epist. 30.* against idolatry. *n Bradshaw on 2 Thes. 2, p. 130. Treat.*

Another saith: *This better a man is, the more carefull will he be to withdraw himselfe from it.* These witnesses are true.

Fourthly, there are some to be found so sowed with modines and discontentment, as they become unsociable: If they see nothing lamentable, they are ready to lament: If they read any Bookes, they are onely invectives specially against publicke Sates and Governours.

Ans. v. 1. As to be unsociable, is inhumaine and brutish, so to be carelesse, with whome we joyne in communion, is sinfull and vicious. A traviler were better goe alone, then have one in his company that should rob him, and cut his throat.

2. This is not an age, which wants cause of just lamentation, considering not onely the evils without, but what perverſe things are brought into the Churches of God, whereby poore people are dayly deceived.

3. That we should looke into publicke States and Governours, there is reason for it; and specially, if the same be Ecclesiasticall; for else, how can we walke as in piety of knowledge, and hold fast onely that which is good.

Lastly, some thinke to cover their owne both grosser and more proper and personall corruptions, under a furious march, not onely against the sayings, but the persons also failing of infirmity in matter of Church-order and Ordinances.

Ans. v. 1. I suppose by Church-ordinances and Order, he meanes the Ministerie, Worship, and Government under Antichrist. Now, that some of ignorance submit to these things, there is nothing more certaine; notwithstanding this gives nor allowance to o-

others (knowing better) to doe so too. If there failing be of *infirmity*, there is the more hope of their reformation, I meane when they shall heare the truth taught, and see the Teachers walke closely in it.

In conclusion, the *Treat*: pleas the *Rhetorician*, and makes a shew, as if *he could say more*, but he will spare his opposites.

Ansuv. As for his minsing figure of extenuation (*to let much passe*) I like it not; For he doth here no otherwise then if a Theefe when he hath stript a man out of all that he hath, would faine yet be counted mercifull, in that he doth not murder him, or bind him as some others have done. Let any indifferent man read his writing, and he will say, the *Treat.* hath not spared his opposites; but shot at them arrowes of bitter words, and made them as odious and vile as a man can doe. But blessed is he, that is not offended at the truth for such things.

S E C T. 2.

THE *Objections* undertaken to be answered by the *Treatiser*, are (as he layes them downe) of two sorts; Some of them are framed upon suppositions, that the Ministers in that Church are in themselves Lawfull and of God; But yet not to be heard by reason of the abuse & evils to be found in their administrations. Others with draw herein (and those the more) upon the contrarie supposition: to wit, that the very order and constitution of that Church and Ministry is papall and unlawfull.

Ansuv. For the first I have nothing to say to it. It beeing a point beside our present dispute. Again, for my part, I am of his minde in the thing: that is, to use his owne expression:

Supposing a Church, and the Ministry, thereof essentially lawfull, it cannot but be lawfull for the members of other Churches in generall union, and association, with it to communicate therewith, in things lawfull, and lawfully done: seeing the end of union is communion. God hath in vaine united persons, and states together. But he, who would have us receave the weak in faith, whom

whom God hath receaved, would not have us refuse the fellowship of Churches in that which is good, for any weaknes in them, of one sort or other. And this we have so plainly and plentifully commended unto us, both by the Prophets, yea by Christ himselfe in the Jewish Church; and Apostles, and Apostolicall men, in the first Christian Churches; in which many errorrs and evils of all kindes were more then manifest: and the same oftentimes both so farre spread, and deeply rooted, as the reforming of them was rather to be wished then hoped for: as that no place is left for doubting in that case by any, who desire to follow their holy steps in faith towards God, and charitie towards men, and effectuall desire of their owne edification.

What he here writes is sorely true; for the Scriptures approve not of rending away from true Churches for any corruption: I use the word *any*, because so long as we acknowledge the Church to be true (whatsoever her finnes are) a separation from all communion with it, is utterly unlawfull.

Our godly *Predicessours* had in them the zeale of God, and love of his truth; * But how shewed they it? Not by forsaking * Two their Brethren for offences, but in witnessing against them, and things I seeking their reformation. But now (ah that I could not say it) would some men know not how their zeale like Iehus may be seene of know of men, unlesse they make publick Schismes in Churches; and this these mē: many times, not for any sinne, that they can justly prove the 1. Where Church to be in, but upon discontentment, and because they can- ther they not have their way and will. thinke not

But of this no more now: For I purpose (if God spare my life) that the so set forth a Treatise touching this very point. primitive

Christians were as zealous and sincere as themselves. 2. Whether they thinke not, that the Churches from whence they separate, have as few, if not fewer corruptions, then such Churches had, in which the Apostles and other godly people dayly communicated.

The Treatiser in pag. 23, would have us consider distinctly Treat. of Religious actions, according to the severall Rankes in which they may rightly & orderly be sett. And how we should conceive of them, a little after, he tels us thus: Some such actions are Religious only, as they are performed by Religious persons, And of this

this sort is Hearing (and so Reading) of Gods Word. The Scriptures teach, and all confesse, that Hearing of the Word of God goes before Faith, for Faith comes by Hearing, as by an outward meanes. Hearing then being before Faith, and Faith before all other acts of Religion, inward or outward; it must needs follow, that Hearing is not simply, or of it selfe a worke of Religion, and so not of Religious Communion.

Ans^r. That the Reader may the better perceive, how greatly the Trear: was deceived in this matter of Hearing: as to thinke it not to be of Religious Communion: I will speake here a little touching the nature of Communion:

1 Cor. 1.

9. 2 Cor.

6. 14.

Philip. 2. 1

1 Ioh. 1. 3

For the word: the Greeke *κοινωνεω*, signifies to have a part, or share, in, or with persons and things, answerable to it, is the Hebrew *Chabar*, and imports a consociation, copulation, or meeting together.

Againe, Communion is three-fold; The first between God and Man; The second between Man and Man; The third between Man and actions; For the two later, the same is either *civill*, or *spirituall*. I call that a *civill* Communion, when the matter or ground of it is not in, & of it selfe divine and spirituall, but earthly and temporall: For *spirituall* Communion, this is practised two wayes: 1. With persons and things; 2. With things, and not persons. Where there is a foregoing joyning of people together in a spirituall outward societie, or body Politick, there is a Religious Communion with persons and things. But where this is not, there is a Communion with things, as the State it selfe, and the administrations done by the power thereof. Howbeit, as I have said else-where, they have no Church communion, that is, to speake properly, they have no Communion with the persons, who are not in Church-estate or union with them.

1 Cor.

10, 18.

And that this is so, the Scriptures, not only shew: but also the deniall of it, leads unto grosse absurditie: For if a man communicate not, in, and with the Worship he doth, then it must follow, that he neither helps himselfe in performing true Worshipp unto God, nor hurts himselfe to doe the contrary; And so by this ground, it is all one whether I doe the one or other. But of this we shall have occasion to speake more hereafter. Now to his distinctions.

1. It cannot be proved, that *Hearing and so Reading of Gods Word, are actions Religious only*, as they are performed by *Religious persons*.

This is not so: for it is not the person that makes the action Religious; The reason is, if the action in it selfe be Religious, it must then be reputed a Religious action, be the doer Religious or not.

That no man may mistake me, let it here be observed, that actions are Religious, either in respect of the matter alone, or the matter and manner too. I confesse, if by a *Religious action*, we understand the later, that is, a thing well done for matter and manner, in this sence, none but *Religious persons can performe Religious actions*.

But if by a *Religious action*, we meane the thing it selfe, and as (*eo nomine*) it is to be distinguished, from what is, civill, naturall, worldly, then I say againe, it is a Religious action (and of this sort is *Hearing and so Reading of Gods Word*) howbeit performed by irreligious people.

2. Whereas he saith, that *Faith goes before all other acts of Religion inward or outward*.

This also is untrue: For men wanting faith (witnesse *Kaan, Abab, Sauk, Iudas*) may yet performe acts of Religion. The Scriptures here cited are (*extra organum*) not to the point; For they doe not say, that *Faith goes before all acts of Religion*; But thus, without faith, we cannot please God by them. So then, note the difference between the Scriptures, and what he inferreth from them.

Without faith all acts of Religion are without acceptance with God; So these Scriptures; Ergo (saith he) faith goes before all acts of Religion.

To his mis-applying here, I may well apply that in the Poet:

Ego de alijs loquor, tu respondeo deceptis.

Lucan:

a Fallacia

3. Here is made true the saying in the Poet. *a One falsehood or alia aliam suttlety bringeth in another.* His needs must follow, followes not, tradit. but it is an unsound inference from a false principle. *Hearing the Word of God, is more (though he deny it) then a naturall action.* And;

viz. Religious and Spirituall; He reasoneth a *specie ad genus negativæ*: because Hearing in some cases is so, therefore it is so in all.

If it be his meaning, that Hearing is a *naturall action*, as it respects the *Organ* or meanes, in, and by which a man receives the knowledge of what he heares. Then it is true, according to that rule in *Philosophie b, Relations in nature are alike*. But this is nothing to the purpose.

b Relata
esse simul
naturâ.
Arist. in
Categ. Re-
lar.

He that eates and drinckes bread and wine at the Lords Table; or speakes to God in prayer; performes naturall actions, I meane as the members of the bodie are here used: But if wee consider either the Sacrament or Prayer in the subject or object thereof, so they are not *naturall actions*, but religious, and the like is Hearing of the Word of God.

For his two reasons, they are of no weight; For 1. though the *light of nature teacheth a man to listen to another*, yet this proves not; that it teacheth him to Heare in the way and manner here pleaded for.

2. Were it granted it did: yet might the action be Religious; For the *light of nature c, leadeth us to sundry divine duties*, howbeit insufficient to guide us in the right manner of dooing them.

c Rom. I,
20, 21.
Epictetus
a Stoick
writeth
thus: It is
before all
things to
be learned
that there
is but one
God; that
he ruleth
all things;

3. I grant, a *meere naturall man ought necessarily to heare Gods Word*; Notwithstanding it will not follow, when he heares in a Church-way, that he performes no *Religious action*. This is as if one should say, because a rebel is no good subject, he cannot doe any civill service to his Prince; I speake not of the ayme of his heart, but only of a formall dooing.

That which the *Treasurer* unjustly layes as a fault on Mr. Johnson in pag. 23. is most true of himselfe in pag. 26, 27. to witt, a want of distinction betweene things. It is so as hee saith, *Preaching by some, and Hearing by others, may be performed without any Religious Communion passing betweene the persons all things; preaching or hearing.*

This I say is right, but that which afterwards he makes one with it, is different and otherwise; namely, that a man may heare a Minister teach officially, and yet not have communion with the state of the Teacher.

sever wee doe, speake, or thinke nothing can be hid from him; that wee should worship him as our Creator and Father, and the only author of our felicity.

Epictetus apud Arrian.

I may

I may apply here against him, that in the civill Law, *testes domestici* household witnesses are of no validitie. This is but his owne saying, said over many times, and indeed argueth more with then truth, and sophistry then sincerity.

Scholars are taught out of the *Topicks*, that it is ill arguing *a consequenti*, when in two positions things utterly unlike, shalbe compared together, and the one by no meanes can inferre the other.

I have proved before, that howsoever a man stand not in spirituall and politicall church communion with a Church and ministry thereof, yet he is there a participant or *communicant* in, and with the ordinances, as with the doctrines taught, so with the state of the Teacher.

For the better clearing of this; Let vs in few words consider, a Church state, Ministry, and administrations, make vp (as I may so say) the body of divine worship. Now it is a knowne *Maxime quidquid est pars partis, est etiam pars totius*. The hand is a part of the body, the finger a part of the hand; he therefore that holds either my hand or finger toucheth my body. So in iust proportion, hee that toucheth any part or member of the spirituall & politicall body, hee toucheth the body or state, bee the same true or false: if true, his communion is lawfull: if false, he toucheth an *unlawfull thing*, and so sinneth against that precept in 1. Cor. 6. 17.

To end this *Section*, howsoever hearing of the word of God, lies in common for all, for the good of all. Yet hath God appointed away and order vnto all, how to heare it. Food and rayment lies in common to all, for the good of all: What of this, shall wee hence conclude it is noe matter by what meanes or course men have it; indeed so he reasoneth or else (*Oleum et operam perdidit*) he speaketh neither for himselfe nor against vs. Mr. Baines *f. Diocesan. trial.* writes well, no people can worship God in repairing to any Church, or ministry without warrant of his word. Let the reader note it.

S E C T. 3.

* Pag. 13. **T**He *Treatiser* for this opposities, hath framed 16: *objecti-
ons*: the which (as himseife saith * he hath either heard from
others, or could conceive of himseife, considerably against the practice
by him propounded. The first is laid downe thus:

Object. 1. No man may submit his conscience to be wrought upon, by an un-
lawfull and antichristian ministry: neither hath God promised, or
doth afford † any blessing upon it, neither can any have the sanctified
† These words in use thereof.

words in a differens His answer hereto is this. The office of the ministry workes
letter, are not upon the conscience of the hearer properly: the office gives onely
the Treat. power and charge to the Teacher, to teach in such a place: it resides
ovvne, and in the person of the officer alone, the communion lawfull or unlawfull
wee dis- which any hath with us, is in regard of the lawfull or unlawfull re-
claime relation and union foregoing between the persons, and not in any war-
them. king of the office upon the conscience of any: God may and doth
blesse the truths taught faulſſ ministers.

*k Paulum quorief-
cunque le-
go videor
mihi non
verba au-
dire, sed
tonitrua:
cont. Iovi-
niana.* **Ans.** It was *Heuroms* (k) censure of *Pauls* Epistles, that when
hee read them He thought he heard not words but Thunder. This
cannot be well applied to his reply here. For should I speake
my conscience, it is a meere *Phraſiologie*, words without
weight of reason.

1. He denies our first assertion: But how cleares he it to
the contrarie? As is his ground, so are his proofes: Only bare
saying: *Sit pro ratione voluntas.*

That the Office of the Minister, workes upon the Hearers con-
science; It is certaine, and not to be denyed, without losse of
credit, both to the person and cause of the denyer in the eye
of all reasonable men: For this is evident by the Scriptures,
whether we respect an Office true or false.

1 Exo. 28.

Ephes. 4.

11.

2 Theſ. 2, Rev. 9,

Again

Again, if it be considered, what we mean by the Office working upon the conscience; Common reason will prove it too: Our meaning is, that the State or power by which he administers, is herein submitted too. As Magistrates are obeyed in civil Justice, because of their calling, and were it not for it, men could not for conscience sake receive their administrations: So the conscience of a Hearer is brought in subjection to the ordinance of Hearing, even for the Office sake of him that teacheth; We intend here Ministeriall teaching.

It is most certaine (saith one m.) Satan ruleth in the consciences of men, not only by false doctrine, but also by his false power and ordinances: His Kingdome of darkness not only consisteth in the lies and false doctrine, and worship which he hath coyned, but also in the false and Antichristian Ordinances, which he hath invented for the ruling of his delatrous doings: And therefore the Children of God ought to avoyd both the one and the other. pag. 37. 38 So hee.

2. It is not true, that the Office only gives power and charge to the Teacher to teach in such or such a Church-state. For properly it respects not that at all, but rather the Office of the person gives him power to preach, pray, administer the Sacraments, &c. according to their Order and Canons. He that hath not a Church-state to preach in, yet being ordained *Preist*, hath power by his Office to doe the worke of a *Preist* any where. And so much the Treat. in another Booke acknowledgeth: *The Office is the very state and function conferred upon a man by his calling, from which Office ariseth immediate power, and charge to administer, and to performe the works of that Office: In the performance of which worke the Office is executed & power used.*

And whereas he mentioneth here, *the truths they teach* : J grant these are from God, but the Office which gives them power and charge to speake them, is from Antichrist : And a speciall Character or Marke (as the Learned o write) of the Beast. Thus said *Tobin Chaydon*, p a Martyr of Christ : *The Bishops license to preach the Word of God, is the true Character of the*

H

Beiß,

9 On Re-Beast, that is of Antichrist. The like Mr. Bale 9; and
vel. chap. others.

14. 9. 3. Whereas he saith, the false Office resides in the person of the
r In testi- Officer alone; Here I might take that exception of the Law r
mon. dig: against him. They who wander against the credit of their owne
de testibus Testimonies, are not to be heard. Against this, we have his owne
testimony; For thus he saith, those that perake in the worke

s Manu- of preaching of one, sent by the Bishops, doe perake in what
mist. to a of preaching of one, sent by the Bishops, doe perake in what
manuduct. lyeth in them in the authority of the sender. And this is so in-
pag. 5. deed. The sinfull Office of the Teacher, becomes his sinne, who
practiseth will worship with him: For hereby hee enwraps

s Treatise himselfe into the guilt of the Office; And this thing by an-
of the Mi- other is so clearely proved, as no man can deny it, that hath
nistry of the church any light of reason or Religion shining in him.

of Englad, 4. What can be vainer said (our enimies themselves bee-
by Fram: ing Iudges) then to say, God may and doth blesse the truths
Johns. taught by false Ministers: A posse ad esse non valet consequen-
Pag. 5. 6. tia. To reason thus, is both against Logick and Divinie.
7. &c. Ta dispute (saith King Iames) what God may doe, is blasphem-
u A speech my, but quid vult Deus, that divines may Lawfully, and doe ordi-
in Parlia- narily dispute and discourse.
ment, an- narily dispute and discourse.

no 1609. It never came into our hearts to thinke, that God may not
blesse the Truths taught by false Ministers: But this we hold,
x Cōment. he hath not in his Word promised any blessing unto it. And
in Galat. he hath not in his Word promised any blessing unto it. And
cap. I. in this Luther is with us, God blesseb not (saith he x, meaning
pag. 42. by any ordinary promise) their labour, who are not lawfully called
to the Ministry.

y Injunc- The injunction y of Q. Elizabeth, set forth by publick au-
tion 3. thority, is much to this purpose. Workes devised by mans fancie,
(so is every unlawfull Ministerie, and condemned as Car-
z Christ. wright x saith in the second commandement) have not only no
Catech. of promise of reward for doing of them, but contrariwise great rebreat-
R. lig. nings & maledictions of God.
chap. 16.
Pag 98.

The Treatise *a* was of this opinion too, when he said: *a* *Justifi-*
The Lord hath promised no blessing to his Word, but in his owne cat. of Se-
Ordinance, though by his superabundant mercy he oftentimes par. pag.
vouchsafe that, which no man can challenge by any ordinarie 79.
promise.

And because the *Treat.* is here so breife, a touch and away:
 As if our *Objection* had no weaght; I will therefore lay the ar-
 gument downe in this manner.

Such Churches, unto whome God hath made no promise in his
 Word, to blesse the things there done; ought not by Gods people to be
 resorted to.

But God in his Word hath made no promise to blesse the things
 done in a false Church.

Therefore Gods people are not to goe unto false Churches.

The Proposition, cannot be excepted against: For 1. The
 Scriptures prove it clearely.*

Again, there is no duty charged upon us, but there is a
 blessing promised, unto the due performance of it.

The assumption is as cleare, and thus we prove it.

If false Churches have not the promise of Gods presence, they
 cannot from the Word of God, expect his blessing upon what
 they doe. But the first is true: Ergo the second.

The Major, which is only controversall, wee prove
 thus.

If every false Church be an Idol *b*, and God require his people
 to come out thence *c*, threaten to destroy it *d*, and will doe it, and
 promise his presence unto the true Church *e*: Then is he not pre-
 sent * in the false: But the first is true, therefore the se-
 cond.

Here I might name sundry learned Men, who give witness
 to this thing. (Christ (saith Raynolds) the Pastor of his Church, sence of
 doth tell us, that he feeds not in Antichristian assemblies; in the God, as by
 denne of Theeves, neither is it his will, that his flock should there
 be.)

H 2

f De Rom. Eccles. idolat. l. 2. c. 1. pag. 99.

* Jer. 23,

21, 22.

Ex. 20, 24

Psa. 134, 3

Eccl. 147,

13.

b Ex. 20.

45.

c Rev. 18,

4.

d Rev. 20.

8, 9.

e Mat. 18.

20.

* We mean

such a pre-

sence of

his Word

as by

rest we can be

sure of it.

rest at noone: But in the pleasant pasture, by the still waters, that is in the shadowes of the true Christian Churches, detasting idolatry.

g Dr. Slater on
Rem. x.
Pag. 8.

Another thus: They that doe usurpe Ministeriall functions in the Church, cannot expect Gods blessing on their labour. Doctor Ames layes it downe as a reason why a lawfull calling is necessary; namely, that so they may expect a blessing from God.

It is true which these men say, for our ground for Hearing in Church way is not because the speaker is a man gifted, able to open and apply the Scriptures. &c. But because that which be doth is a divine institution, an ordinance charged on vs, to practice, & to which God hath promised his presence and blessing.

Let our opposites shew vs where it is written, that the gyfts and personall graces of the man, is sufficient to satisfie the hearing of him: but rather the reason wherefore we heare him, is, because of the lawfull calling which he hath to administer the holy things of God.

* We intend Ministeriall teaching. a Chap. 23. 2.

Adeo vocati atque constituti sunt ut legem Mo-

sis in Synagoga populo predicarent cunctis ad istam observationem ex-

hibentur. Analis. in Mat. 23. v. 2.

Our Saviour as it appeares by Matthew, approves of the hearing of the Scribes and Pharisees: But upon what ground, not because they were able to open and apply, the doctrines of Faith by that Church professed: but (as Piscator saith) because they were called and ordained of God, that they should preach the Law of God in the Synagogues to the people, and exhort them to the observation thereof. Aretius on the place saith the like and adds, *id est* calling bound the people to heare them.

Soe then here wee see that men, being lawfully called to the ministry are to be heard howsoever in sonie qualifications defective: but that such who have taken on a false office, are to be heard: I deny: and ever shall doe, vntill they shew me some divine precept for it, as wee have for the other, which is (*Tantum bora fructus colligere*) a thing that they can never doe.

For his phrase *Balaams-like to curse*: I passe it by: onely I thinke good to put our opposites in mind, of that which is written in Iosh. 6. 26: Cursed be the man before the Lord that raiseth up and buildeth the city Iericho.

I am sure, God of old hath detored Babilon to destruction: let men there fore see to it that they bring not themselves vnder a greater curse, by using their pens and tongues, to rise vp againe one part of

of the Kingdome of the beast which the Lord before had consumed with the spirit of his mouth.

S E C T. 4.

THe Treatiser frames our second objection in this manner.

To heare such a minister is to beneat approve and uphold his office of ministry.

In confutation of this, thus he saith.

If this bee simply true then when the heathenish Athenians heard Paul preach: or when an unbeliever comes into the Church assembly, and heares the preacher he approves, honours and uphold the office of the ministry.

Answer: The virgins in Cyprians time granted, they walked with young men, talked with them, went led with them, but when they came to the act, they absteyned.

The Treat. writings here, and in all the rest of his Booke, is much to the same purpose: He grants, that men may walke to the Harlots House*, heare her sold guests, and yeeld to sundry dallying gestures (as bowing the knee, uncovering the head &c.) but when they come to the act they must absteyne: What that learned man a then answered, so doe I: No place must be given to the Divell, no man is long safe, who is neere the point of danger. To the matter.

That our argument may appeare strong: *Secundam legem oppositionis* (as the Lawers terme is) we will put it downe in this forme.

To yeeld any approbation, liking, or reverence unto mens institution in the exercise of Religion is a sinne.

But in hearing Antichristian Ministers, there is approbation, liking, and reverence yeelded unto mens institution in the exercise of Religion.

Therefore it is a sinne so doe it.

* But the Word of God forbids it, Pro. 5.7.

Lyran expounds this place of the false Church, Tom. 2.

p. 314. A Non est locus dandus Dia- folo: Ne- mo diu

in periculo proximus, l. 1, c. 111

The Major cannot be denied; for the Scriptures b teach us the
 b Mat. 15, very thing. Besides the moſt judicious Writers affirm^e to
 19, Pf. 16, too.

God forbiddeth (ſaith Mr. Jacob c) all approbation, liking or
 4 Coloſ. 2, reverence, though never ſo ſmall ſhewed towards any inſtitution and
 20, 21, inventions of men whatſoever in the exerciſe of Religion, yea all
 Deu. 5, 9, words either of tongue or pen, tending to defend or excuſe ſuch in-
 10, 1 Cor. 6, 17, mane inventions in Gods ſervice.

I might alleadge Calvin d, Mollerus e, Smilerus f, Macabeus g,
 Ex. 23, 13 Vſinus h Vigrandus i, Zanchy k, D. Andrew l, D. Fulkm, Perkins n,
 c Expoſi- Carowright o, Ainfworth p, and others, who in their writings af-
 tion on firm the ſame.
 Com. 2.

The minor is as cleare: for 1. It is not poſſible that men can come
 d Serm. unto Antichriſtiā churches to worſhip God, but they muſt by their
 52, on preſence there, ſhew reverence & honour to the publick falſe ſtate
 Deu. and miniſtery.

Note what an English Prelate q ſaith, it appertaineth to the
 4 p. 108. vertue of truth, that as a man ſheweth himſelfe by externall ſignes,
 f In Exo. ſo he is indeed to be eſteemed.
 fol. 90.

The Doway r tranſlators of the Bible write thus, ſuch as ſe-
 g Enarrat. in Deu. 12, loc. 1. quent, or repaire unto unlawfull aſſemblies, for the publick ſervice of
 h Explic. God, by their being there are to be reputed of the ſame religion, or elſe
 Catech. deſſemblers: as it were to have noe care of religion, knowing God and
 p 759. not glorifying him as God.

Cornelius a lapide s) in his commentary on John, ſaith, falſe
 Antichriſt miniſters are ſavored and approved in their unlawfull way, when
 d De re- they are heard.

Chytræus t handeleth largely this point, & from 1. Cor. 10. 14.
 fol. 195. concludes, that all falſe Churches are to be left utterly, becauſe
 t On the (ſaith he) a mans preſence there is an approbation of them. Rivetus
 Com. 2. v adds this: Etiam ſi nemo ad confeſſionem adigeretur: Tota tamen
 m Conſut. of Allen. a man came not thither for confeſſion ſake.

378. n Catech. c. 16, p 96 p Annot. on Ex. 20 4 5. q Determinat. Quaſt. 7, p. 40.
 r Annotat. in 2 King 5, 19, p. 771. s In Epist. 2. p. 505. t De Eu-
 chariſtiā, p. 317, 318. v Comment. in Pſa. 16, p. 53.

If the fathers thought that the Christians could *not wear garlands of bay, nor deck their houses with leaves, and green boughes*; Nor sit after they had prayed, nor rest from their labour those dayes that Pagans did, nor keepe the first of every moneth as they did. But they should countenance and honour heathenish ceremonies, and superstitions.

If these fathers (I say) conceived so, of these things, surely then vpon the like, or better reason; may I conclude, that to goe unto false churches, and there heare unlawfull Ministers is, to shew approbation, liking, and reverence vnto mens institutions in the exercise of religion.

The Prophet *Hosea* reproves some, for *kissing the Calves*: But what was this sinne. *Pareus* saith it was, *their bodily presence at false worship, by which presence they shewed a liking to it*. So Calvin.

Againe, the point is further cleared, in that *idols* by this practice are honoured. Observeable it is; whereas one (setting downe the Tempters words to Christ) saith, *worship me*: Another hath it, *worship before me*: Shewing that it is all one to worship before the Devill, or to worship him; Now, he is worshipped, when *idols* are worshipped, or any false institution are observed and practised: Yea (as *Cartwright* saith) *etiam si ex animo, aut superstitione quadam decepti hoc non faciant*.

To apply this, the *Treat.* grants, that a false Church is a real idol, apart of *Antichristisme*, and of the apostasie of the man of sinne; If so; then hearing there, must needs be unlawfull, because it is to worship before an idol. & such an idol as that the worship there done, issues from it, as the streame or river from the fountaine.

To the particulars of his reply. 1. For the *Athenians* hearing of *Paul*, it is as impertinent a speech as was ever used by a man of learning; For we dispute only of Church hearing, and not of what is occasionall, and done out of publick state, or Church. Wee never held it unlawfull, to heare any man deliver the Word of God, as the circumstances may be. But what of this: hence the *Treat.* will inferre, that we may heare any where, and in any way.

If an-

x Tertull.

de corona

milit.

y Brac.

2 Tom.

Can. 73.

a Hos. 2.

13.

b In Hos.

13. 2.

pag. 557.

Tom. 1.

c Pralib.

in Hos.

13. 2.

pag. 157.

a Mai. 4.

9. See Pan.

rem on

the place.

b Luk. 4.

7.

c 2 Chro.

11. 13.

1 Cor. 10.

20. Rev.

9. 20.

1 Tim. 4. 1.

d Hiflor.

Christ. lib.

1. pag. 14.

If another should have framed such an answer to him, he would have said, that either he had not learn'd his Sophistry, or else thought he had to doe with fooles; For he reasoneth, *ab eo quod est secundum quid ad simpliciter*. Makes a generall consequence of that which is true in part.

2. To say, if I approve of the Office simply, because I heare the Officer preach, then I much more approve of all the Doctrines which he delivers. This is not so; nor so; For the Office is an institution, by which the Officer hath power to administer: And howsoever, we have our freedome to like or dislike of the administrations, as we see just cause for it: Yet by our joyning and communion with them, we certainly approve of the state it selfe, whether lawfull or unlawfull; For Example:

If I come where the Majestrates are sitting, and have civill justice there administred to me; Albeit by this going of mine to their Court for judgement, I really approve of the state that they are in: yet I am not therefore necessitated to approve of all the acts & conclusions they make; but may dislike them; if I see they are not as they ought to be.

The *Corinthians*, for ought I can see, resorted unto the Feasts of idols, upon the same ground that the *Treat.* layes downe for hearing. They went not of superstition; for they were to well instructed; And *Paul* in their person brings forth an excuse for them: * *We know that an idol is nothing.* As if they should say, we regard not what they have devised their publicke false-state concerns us not, for we have left it: We are in no Church-communion with their Officers, our meaning is not to worship as they doe, they intend one thing, we another. But did this satisfy the Apostle? Not in the least; For he knew their private differing intention, was, but a strong fruit of the flesh, monstrous presumption, and a meere delusion; For their eating was not to be looked upon, and judged after their secret meaning. But according to that publicke state where they were.

And here I desire the Reader to note the difference betweene *Paul* and the *Treat.* *Paul* makes the sinne of the *Corinthians* to be their resorting to an idol-state; Not simply their eating (for that they might have done else-where) but because it was in, by, or from an institution of the Devil.

The

The *Treat.* layes us downe a contrarie Doctrine, and tels us, a *false Church-State*, is nothing: An Antichristian Officer nothing; And that we may lawfully worship God in the one, and heare his Word preached by the other, provided we be not in Church-communion with the Officer, &c.

Truely the difference here is great: For the *Treat.* clears the *Corinthians* of the thing for which the *Apostle* condemnes them. But I will not presse this further now; Only what *Augustine* * said of the learned Fathers, I may speake of the *Treat.* in stead of him, or rather above him, *Paul the Apostle* cometh to my mind, to him I runne, to him I appeale, from all sorts of writers that thinke otherwise.

For conclusion, if the false state of a Church and Ministerie defile only the members thereof: And as for other present worshippers, they are blameles: If this (I say) be a true saying, the hath he vainely confind himselve to the *Ministers of the Church of England*; For his Position will serve as well to justifie hearing among *Papists, Arrians, Sorsinians, Jewes, Turkes, &c.* Yea further, and to be present at any service or worship they doe.

For what should hinder, but according to this ground, a man may lawfully goe to the Temples of the *Saracens*, and heare their *Priests*: considering they doe deliver many materiall truths. As that *God is true and righteous in all his wayes a: The Creator of all things b: The giver of every good gyft c: Ad that Iesus Christ is the Sonne of Mary d, the Messenger of God, and a true Prophet e.*

v in Alcho
ran Azor
ra, 1.
e Azor.
14.
d Azor.

If any object, but they utter many lies and blasphemies. I answer, the hearing simply of errors, corrupts not the Hearer: For so he consents not to them in judgement, nor practice, but testifieth against them, he delivers his owne soule.

S E C T. 5.

THE Treatiser layes downe our next OBJECTION thus :

By this then it seemes, a man may be present at any act of Idolatry, and doe as others doe, that, practise Idolatry, yet not approve of it. And so the three Nobles in Daniel needed not to have put themselves upon such pikes of daunger as they did, for not falling downe as others did in the place.

Treat: To this he answereth : 1. *In preaching of the truths of the Gospell, no idolatrous act is performed.*

Ans^r. I perceive it is an easie thing to conquest, if begging may procure one that: But wee are no such children as to give the cause so away.

1. Therefore I say, *in preaching of the truths of the Gospell* (viz: by a false Minister, about which is our dispute) *an idolatrous act is performed*; And that the Reader may understand this thing the better: He is to consider, that divine worship is not to be determined by a particular thing (howbeit in it selfe good) but as all the essentiall parts belonging thereto (whether they are persons or things) are kept and observed.

The Church of Rome in Baptisme useth water, and in the Sacrament of the Lords Supper, gives bread, and otherwhile wine too; doth this cleare their administrations of idolatry? So runns the Treat: reasoning: But wee cannot receive it, for the Lord never spake so by him.

a 2 Chro. 26.16. I thinke all men doe thinke, that *Vzziah* committed an idolatrous act, when he invaded the Priests Office. But what made it so? Tooke he unlawfull incense? No. Uled he *strange fire*? No. Offered he prohibited sacrifice, or upon a wrong Altar? No.

b Ver. 18. Where then lay the fault? The Scripture tels us, *it pertained not to him to burne incense unto the Lord, but to the Sonnes of Aaron*. To apply this, if his act were idolatrous, because he wanted a calling, howbeit observed many truths of the Law; By the same reason, the Church-acts of Antichristian Ministers, are idolatrous; Yea & as for the truths which they preach, this cleares their acts no more from

from idolatry; then *Vxxiabs* true incense and Altar, quitted him from transgression.

It is truly said of one *c*, *We ought not to conclude of an c Lavayer. action, that it is good, because it hath in it some thing which in it in Iosh. selfe is so.* 22.

And this is true, as in divine things, so in humane too: For it is a knowne Tenent of Philosophers, *d the vvhole is composed, mea- surd and determined of all the parts.* Hom. 61. pag 7.

Vnto the constitution of the whole (according to *Aristotlee*) is required *ratio, vvhicq; est, vvhicq; est.* *d Omne totum suu*

2. As *Iob* f saith, *vvhicq; can bring a cleane thing out of an un- cleane?* Not one. The false Office by our Opposites is acknowledged to be unclean. Now, to deny that their Ministeriall *acti* are not from thence, is against common sense. And this further may be amplified by that passage in the Prophet *g*, where it is shewed, that holy things are polluted by touching things un- cleane. *ordinatur, mensure- tur & de- termina- tur.*

3. If in preaching the truth (according to the point in question) *e Arist. 12* no idolatrous *acti* is performed: Then it will follow, that a man *Met. 3.* & *Lib. de* may remaine a Minister of a false Church all his life time: Pro- *Poet. cap.* vided, he only teach ** the truths of the Gospell*; Our reason is, for in this, if he doe no idolatrous *acti*, then he sinneth not, & so conse- *f Iob. 24.* quently no just caule of his comming out from among them. 4. The vilenesse of which thing, I leave to the Readers censure. *g Hag. 2.*

4. By the Treat: assertion, all usurpers of civill Offices can justifie themselves easily: For although they are intruders and Tra- *See Iunius* tours: Yet seeing their administritations are so arid so: No Re- *on the* bellious *Acti* is performed. I could note here many more such at- *place.* surditie & inconsequēces, *tualega in theologia*, as they cal them: but enough is said; Considering the truth brings forth no error ** Note* nor absurditie by true consequence. Neither doth one part con- *that such* tradict another, as *Augustine* h well observeth. *n hom they*

call Lectu-
rers, in some places only preach, and doe nothing else: As I
my selfe for some yeares stood so. *h Scriptura sancta in*
nulla parte discordat. De verb. dom. 2. & 11.

Treat.

Let us heare what he hath further to say : *The Jewes after Christs death, and the taking away and abolishing of the legall ordinances thereby, circumcised their infants, and frequented the Temple for purification, and other Mosaicall Ceremonies, as parts of Gods Worship, and still remaining of divine institutions. Paul also circumcised Timothy, entred the Temple, and yet did not approve any manner of way of the error and evill of the Jewish worshippers.*

Ans. It is truly said of the Orators, there is nothing done so evill, but with faire coulers a man may defend it. To alleadge the Legall Ordinances for the justifying of this Hearing, is a poore shift, and thewes a desperate case. For 1. It is doubtfull to some, whether any did well to practice the Mosaicall Ceremonies after our Lords suffering; I could name not a few, who say, it was their failing that did so.

But 2. grant (and so I thinke) that yet the Jewish Rites were tollerable, I say in respect of the time, of an indifferent nature, and therefore their observation till further propagation of the Gospell in offensive, and in it selfe not evill; And so thinks Calvin i, Beza k, P. Martyr l, Zanchy m, the Writers of the Centuries n, the Rhymists o. God minding (saith Augustine p) to have them honourably buried.

Now, what makes this for his purpose: if there be any agreement betweene this Example and the thing he stands for, thus it must be: if it were lawfull for Paul and others, to doe a thing which might be either done or not done, according to circumstances; then it is Lawfull to heare false Ministers, howbeit the practice be against the Word of God. I shall need say little more, for if his best friends will but draw the curtaine and looke on both parts with a single and impartiall eye, they must without more ado, confesse that I have rightly applied it, or they themselves applyd to it, what we say commonly, non causam pro causa; he takes that for defence of his cause, which maketh naught to the purpose.

3. To speake a little further in this thing, (because some of our Opposers conceive it is much for them:) I desire these few particulars may be considered: 1. The Ceremonies whereof we speake, had a necessarie use of avoyding scandall q. 2. They were expedient for drawing of people unto the faith & order of the

i Instit. l. 3

c. 19, Sect.

10.

k Annot.

in Añ. 21.

27.

l Loc. Cō.

in Claf. 2.

c. 4, pag.

200.

m In præ-

cept. 3.

pag. 338.

n Cent. 1.

l. 1. pag.

416.

o In Añ.

21 24.

p Ad Hie-

rom. Epist.

16.

q Añ. 15,

28.

the Gospel: 3. Of Gods owne institution at first. 4. No part of worship. 5. During a time after Christs resurrection in their nature indifferent. 6. In the use of them it was not a holding of conformity with idolaters in their Ceremonies.

Contrary to this is the *Hearing* in question. For it giveth offence to Brethren, hinders many from entering into *Church-estate*; it hath no other ground but mans invention, it is a speciall part of divine worship, in it selfe a practice finfull and unlawfull, and makes the observers like idolaters in their idolatrous actions.

That which next followes, is his *Wodden Reason* of a Crosse. I will sett downe his owne words.

To come neerer home, it is the custome in Popish Countries, Treat: that all that passe by a Crosse, must in honour of it leave it on the right hand, as they may doe, by reason of the placing of it, comming or going. Now, if I ride with others that way, I may doe the t D. Rainold against Hart. c. 1. divi. 2. pag. 46

Ans. It was a common practice (as a wise and learned man observes) among young Students in the time of the Dunses, that if in disputation they were brought to an inconvenience, were it never so absurd: they would have a distinction, though without braine or sence.

I will not say, that the *Trea. distinction* here is sencelesse, but this I say (and will make it good) it is truthlesse, besides hurtfull and dangerous.

For to take the thing as he layes it downe; that is, there are two wayes to passe by a Crosse, and I know there are in company some, who in honour of the idol, will leave it on the right hand; Now in this case, if I should silently passe on that side with them, I should offend, yea though I did it, for no other cause, but to keepe on with my company.

My reasons for it are these: 1. The practising of an indifferent thing, wherein others superstitiously put holinesse and necessity, is an occasion of confirming and hardning of them in their superstition. Of this judgement were the German Churches in the Confession of *Ausprung a*, and *Musenius b*, *Chytrius c*, *Bucanus d*, *B. Jewell e*, *D. Whitaker f*, and others.

1 Cor. 6. 20, 22.

1 Rom: 14 16. Gal. 6

15.

t D. Rainold against Hart. c. 1. divi. 2. pag. 46

a Harm. Confess. pag. 222. b Loc.

Com. pag. 422.

c In Mur. p. 342.

343. d Loc.

pag. 353. e 332.

e Defen. of Apol. p. 386.

f Descrip. pag. 483.

2. Gods Word chargeth us to avoyd all appearance of evill, and condemnes all such, as with their bodies, and in outward shew g. give any appearance to idolaters, of conforming themselves to them in their idolatrous actions; howsoever they doe it not with the same minde and intent that the others doe. And this is affirmed by *Bucer b, Polanus i, Calvin k, B. Hooper l, and others.*
3. I must please my neighbour to edification*. Now marke it, if I yeeld him not due helpe in fitt time and place, whereby to with-hold him from sinne, I become accessarie to the evill he doth; So write *Theophilus m, D. Ames n, and others.*
4. Here the Proverbe is fulfilled, *Silence is consent*; For not onely by words, workes and Examples, may a man become partaker of anothers sinne; *Verum etiam silentio, & dissimulatione vel conniventia, communionem possimus habere cum aliorum peccatis,* saith *D. Ames* in the fore-named place.
- Another o thus: *Agentes & consentientes pari pena puniuntur, qui cum furibus pro fures habentur apud Deum.*
5. If that passage in *Calvin p* be true, they give offence who doe anything unseasonably, rashly, and out of order and place, unto the hurt of others: then is not this thing voyd of scandall.
6. Dissimulation is a kinde of deniall of Christ. So saith *Zanchy q; And Aquinas r* calls it *mendacium in factis*. And that this is dissimulation: the discription of that vice will make it evident. For according to *Davenant s*, that is dissembling, *cum aliquis per signa factorum contrarium eius significat. quod in mente clausum habet.* And these reasons may bee applyed against the going with others to an idol-ministerie, Church, Worshipp, &c. as here unto a Crosse.
- The *Treat.* goes foreward thus: *If I have just and reasonable cause of comming or standing before the Magistrate (to whom I owe civill honour) while he is performing some act of idolatrie, in the streets or else where; I may upon the same ground, goe or stand uncovered by him, without just blame.*
- scien. l. 5.*
- c. 10. p. 282. o *Danavi Comment.* in 1 *Tim. c. 5. ver. 22. p. 339.*
- p *Instit. l. 3. c. 19. Siel. 11. q Præcept. 3. pag. 554. Tom. 4.*
- r *Aquin. 2. 2. quæst. 3. art. 1. s Decem. quæst. 7. pag. 40.*

Answ.

Ans. I may say (as another said in a like case) *wish such respects, relations, and distinctions, all idolatry and will-worship* *D. Fulk,*
may be defended. *Confut.*
Phar.

It grieves me truly, to see his fearefull retyring into the battered workes of the *Familists*: for howsoever he minfeth it, and would make his thread somewhat fairer; notwithstanding their web and warpe is one: for let the doctrine of the *Familists* be perused, and it will appeare, it is all one here with the *Treatisfers*. *Men* (say they *n*) upon occasion, may be bodily present, where idolatry is practised; yet so, as they lovb the same, and keep their hearts to God only. So they

What they (by Occasion) do meane, and he by a just and reason- Books see
able cause, I know not, neither doe I much desire to know; but forth by
this I know, there can be no reason given, that a man should come Edmond
where idolatry is practised, (be the Magistrate present) and there lessop. a-
in any outward signes and gestures doe as the rest, secretly pro- against A-
poling to himselfe, not to give any honour to the false worship, nabapt.
but to the Magistrate, to whom he owes civill worship.

If Namaan had bene of the *Treat.* judgement, he would not have questioned the lawfulness of going with his maister into the *House of Rimmon*: For he had as *just and reasonable a cause*, as the *Treat.* I thinke could instance. Moreover, he meant only in applying himselfe in civill service to the King, and had renounced before all superstitions of the Heathens, so that he would not bow in respect of the *idoll*, for he detested it with his heart: Notwithstanding all this, so goe thither, he could not lawfully doe, I say upon no termes was it lawfull for him, to doe any civill reverence and honour to the Magistrate *while he was performing acts of idolatry.* And so, say Calvin *a*, Marier *b*, Sedelius *c*, Biddembachius *d*, Zanchy *e*, Musculus *f*, Virel *g*, and others.

a In 2. King. 5.
b Loc. Cō.
p. 199.
and 643.

We are to serve God in the fight of the world, and what wee c *Comme*.
thinke in our hearts, that should bee written (as it were) and in 2. *King*.
scene in our foreheades. But many now a dayes, make no con-
science of dimbling in Religion, so it be for some worldly ad- d. *Id*.
vantage; as that lewd tellow professeth in the *Poet b*, *Non pu- e* *Prac. 3*.
der vanitatu, minime, dum ad rem. p. 536.

But such as desire to walke (*ḥḥmḥmḥm* i) with a right foot, can- f In a dial.
not translated.

out of French into English. g Ground Rel. l. 2. p. 103. b Teren.
in Phorm. Act. 3. Scen. 2. i Gal. 2. 13.

k Euseb. not indure it. *Policarpus k* might have saved his life if hee
l. 4. c. 15. would have dissembled before the Magistrate, but he saw it would
 have bene an appearance of evill, and a discouragement to the
1 Hist. l. 5, brethren, and therefore spake boldly, *Christianus sum.*

Sozomen reports that *Julian* the Apostate calling all his souldiers before him, gaue to every one a grain of incense to cast into the fyre, and a peice of gould; they that were christians, having also receaved each man his incense and gould, not vnderstanding at the first that he was performing any act of idolatry, but that the rite tended either to his owne personall dignity, or to make some sweet perfume; but hearing afterwards that this perfume was made unto the idols, they returned every one with his gould againe, gaue it to him, deplored their oversight, though in so dooing they endangered themselves of martyrdom.

The protestant princes of *Augusta*, in the daies of *Charles 5.* could not bee wonne either by faire meanes or foule to stand by the Emperour vncovered while he was performing som acts of idolatry: For if they would have done so, there estates, honour, liberty, &c. would have bene granted to them.

m Calfhill on the
Crosse,
fol. 185. I could preduce the examples of many others, who rather then they would come and stand by the magistrate whilst he was performing some act of idolatry and there bow the knee, or vncover the head and suffer both their knees and head to be cut of, and good reason too: for such a practice, is the high of delusion and depth of dissimulation: and as one (m) truelie sayth *bowsoever men flatter themselves with a hidden opinion yet the evident and apparent worke of sapping bowing and kneeling, shewes that the heart is unsound, and the doer a meeve idolater.* Blessed is he therefore, that condemneth not himselfe in the thing he approveth.

Treat:

In conclusion he saith: To apply these things to the Objection moved, seeing no other cause could reasonably be conceived of the Kings commanding such a thing, or of their doing the thing at his commandment, save the worshipping of the idoll, in so doing they could not have escaped the iust plaine of idolatry: But now I have iust cause more then one of my hearing, and amongst the rest mine edification; & therefore cannot be challenged therein, to approve of the ministers State, or standing, besides that, as I formerly answered here is none idolatrous act performed.

Answe.

Ans^r. 1. *Thine owne mouth* (saith *Elipha* in *Iob* (n) *condem- n Chap.*
meth thee, and not I: *Yea thine owne lips testifie against thee.* 15.6.

His application here, is indeed against himselfe: For If the 3:
Nobles in Daniell, had committed idolatry in falling downe
 before the idol* (yea howsoever they had not intended to honour
 it) because it was the knowne and publick intent of the setting up
 of it, to be adored, and the Kings commaundement was that it
 should be so: This being so, then it followes, that seing false churches
 and false ministers are *real idols*, set up by earthly Princes; &
 their knowne intent by publick proclamation is, that all people
 within their dominions should come to them, bow before them,
 and by outward gestures approne of them: This I say being so, the
 conclusion is (*certo certius*) not lyable to exception, that whosoever
 comes, and bowes before those *idols*, cannot escape the iust blame
 of idolatry, howsoever in himselfe hee intendeth no such thing.

And here let it bee observed (what wee even now said) if a man
 performe an action in a *state*, and of publick nature, he is to be considered
 (in respect of himselfe) as is that *state*, and according to
 the publick ordinances: For If the *state*, bee false, and the officer
 unlawfull, it is *familism* for him to say, I knowe this *state*, is set up
 against the Lord Iesus Christ, and every commer here to worship,
 according to the constitution, is an idolater: but I will have in my
 selfe a secret meaning from the rest, and in this regard, I cannot
 be accounted an approver of the *state*, or that I doe any worship
 here, as the same is publickly established and intended it should
 be don.

The learned condemne this, and stile it grosse dissimulation,
 and a mocking of God. So *Scarpins*, (o) *Calius*, (p) *Hemingins*, (q)
Rivetius, (r) *Zanchy*, (s) *M^r. Philpot*, (t) yea the thing is so vile,
 as a Papist (u) hath written against it, a whole treatise.

The authors of *Pirith assembly* write thus: *Wheresoever the*
publick intent of a Kirk is to worship the sacrament, every private
man following that intent, is formalise an idolater: if his private in-
tent be diverse from the publick, yet he is still materially & interpre-
tative an idolater.

What they say, wee say: and heare lies the difference be-
 tweene our opposites and us. Wee both, grant the publick in-
 tent of a false Church, is, to have their *State, Worship, and Govern-*
ment, approved, But here is the ods; they say, seing their private
 intent,

o Symphon
 proph.

pag. 238.

p A little

Treat: to

all faith-

full Christ:

q In Ephe.

c. 5.

r In Psa. 16

p. 53: 54.

s in Comt;

3. p. 534:

t At. mon.

pag. 2002;

u Called

the love of

the soules

x Pag. 493

intention, is diverse from the publick, they are not trespassers with the publick: though in publick they doe the same action. We on the contrary affirme, seeing the publick intent of the Church, is to honour the idol, every private man following that intent is formably an idolater: if his private intent be diverse from the publick, yet he is still *materially* and *interpretative* an idolater.

Idi. IImenias (as the same authors note) stoping downe before the king of Persia, to take up a ring, which hee of purpose let fall; was not excused, because this stoping in common vse, was the adoring of the kings of Persia: Let the godly reader consider of it, take advise, and speake his mind.

2. I deny, that any man hath *iust cause to heare* (in the way wee speake of) for his edification. For what he saith here, he produceth neither scripture, nor reason, nor any authority but his own; as if his *ipse dixit*, like the popes sentence were *penitus definitiva*, absolute definitiue and to be rested in: but to vse his owne wordes (a) *seing he seeweth himselfe barren of Divine authority.* I will prooue what I doe deny by these reasons.

a Iustifi- I Whatsoever Christ hath thought fit to teach his Church & the
cat. sepa- instruments & helps whereby, that hath hee fully set downe in his
rat. pag. 47. 48. word b: soe that to acknowledge any other meanes of edification,
b 2 Timor. 3 16. 17. then such as he hath appointed, is to receiue another Teacher into
Ast. 20. the Church besides him, and to confesse some in perfection in those
27. Job. meanes which he hath ordained for our edification; this argument
20. 30. is brought against the vaine traditions of Rome and England
31. by Gualter c, Lavater d, *Vrsinus e*, Polanus f, Ames g, the authors
2 Pet. 1. 3. of the *Abrigement h*, and it holds every way as firme and good
c In Ha- in our dispute.
bac. fol.

270. P. Martyr speakes * home to this point. For as much as God
d In 1. is most wise, he needs not our devise for instruments to stirr up faith
Chron. 10. in vs, which thing no tradesman in this kind would indure: but would
II. chuse to himselfe at his owne pleasure what hee should thinke most
e Catech. fit, &c. How bold are these men, who will P ascribe to God
par. 3. p. 758. 760. after What manner and by what meanes hee shall edifie us.
f Parist. See hee.

Theol. 2 Seeing our discourse is of hearing in Church-way: If there
pag. 83. were a heere in a false church, be any lawfull ordinary meanes of
191 edifi.

g *Erasmus* *Synops.* p. 421. h *pag. 44.* *con 2 Reg. 3.*

edification, which Christ the onely Teacher of his Church hath appointed, then is it is set downe, by the appostle in *Ephes. 4. 11. 12. 13.* the reason is, because *Paul* there mentioneth all *minist. i Sac. Theol. c. 7.* seriall meanes for the perfect and complet building of the Church from the first to the last: soe write, *Fehner i, Laton k, p. 119.* *Piscator l, Cartwright m, Beza (n), Calvin (o), Polanus p, and others. p. 10.*

But I thinke our Opposites will not say, that *Paul* there intendeth this *Hearing*, as a meanes of our edification: If they should, the *Treat.* would be against them, for hee confesseth it is not *any particular ordinance left vs by Christ. Ergo, &c.*

3. As *Augustine* saith (q) it is better to dy with famen, then to eat with *Idolothites*. *Daniell* chose rather to live upon pulse, then to be fed, with the most delicate meats from the kings table, seeing they were such meat as he ought not to eat. For he knew (as one writes on the place) Not by the power of the meate, but by Gods divine blessing, is the body prelerved: To apply this, seeing the *Hearing* stood for, is a spirituall easing with idolaters: and men cannot receive the food without pollution; Our best course, is to content our felvs with what meanes of edification, we find in Gods way, be it much or little, I say not dispeise the day of small things: and the rather, considering, that it is not the meanes, but Gods blessing on the meanes, that edifieth vs.

4. VVhosoever takes to himselfe, a practice, which is not grounded on Gods word, and therein is strict, he is just overmuch and presumeth bove that which is written: and this is their case who heare unlawfull ministers for edification.

5. It is not true, that a man being out of the false Church, and a visible member of a true, should bee furthered in the way grace, by returning thither to heare the word. Vp6 better ground I may say, his growth in knowledge and sincerity hereby wilbe hindered, and probably he in time drawne back to his former way: or if he escape ship-wrack this way, yet to meet with such heavy terrors of conscience, as that his time after wilbe spent with griefe, and his yeares with sighing.

And here (christian reader) I thinke fit; to make knowne unto thee, what happened about 7 yeares past in England, there was a gentle man of warick shire, by name Mr Edward Greswold, a man very religious, as many besides my selfe can testifie: He and

I, being *besome Freinds* (or to use his owne common saying *our hearts being as Davids and Ionathans, knitt together*) vpon iust cause, wee both left the parish assemblies. He afterward by the meanes of some crafty men, was perswaded vnto hearing againe: vpon this he fell into great trouble of spirit, and could have no feeling assurance of any peace with God: remaining thus awhile, at length he sent a letter by his servant vnto me (the which I have kept a long time by mee) in this letter he largely acknowledged his offence, and among other passages writes thus: *You, ah you are happy: but I by my fall am miserable and wretched: and for the present time, I seele my soule to bee no otherwise, then, if it were in hell: &c, ever since I went to their Assemblies I have observed the Lords hand against me: &c, wherefore I beseech you by the mercices of God, set a day apart for mee, and seeke the almighty by fasting and praying, that the water flood over flow mee not: &c* what his refreshings were after this, I cannot say, the report is, that to his changing, he had sad & sorrowfull dayes: notwithstanding I am confident, that his soule is with Christ in paradise. As
 * Hal. an- I am writing this, I thinke of the words in the Prophet (1) *My flesh trembleth for feare of thee, and I am afraid of thy judgments.*
 l. 11. He that is wise will consider of these things: For as one *saith providing before is better then repenting afterward.

s Psal. 119

120.

* Hal. an-

tiq. Rom.

l. 11.

a Prompt,

alleg. c 21,

b In Evag;

Dom. 8,

past pent.

p 339.

c In Ezech.

44 pag.

800.

a Quest.

Evang in

Mat. 23.

Motives

to the king

and state,

pag. 32.

It is no marvaile. that false churches by some are called *Officina* *alleg. c 21, scelerum, & carnificina sanctorum*, shops of wickednes, and chambers of the saints; or what can a tender conscience expect in frequenting them, but indeed, pricks, racks, and tortures. *Aquila & Dom. 8, Symmachus* for the Hebrew *Aven*, which signifieth the false state vnder *Ieroboam*, render it in Greeke *ισομαχία*, an vnprofitable house: and well they might: for whosoever goes to such houses, he may be sure he shal lose by it. And this is the judgment of *Botsach a, Lutz b, Polanus c, Pelargus d*, and others. And whereas some put difference betweene the Preachers there; as one sayth *e the best are the worst*: For these as evill workers, secretly, and by degrees, and with as little noyse as may bee, seeke to keepe people in error and disorder.

3. The consequence of his (therefore) conclusion, no logician can make it good: For he argueth iust for all the world, as if one should say, Because I goe to the assize or session for right, or to schoole for education, therefore I cannot be chalenged therein, to

in, to approve of the Iudges, Iuſtice, or maiſter their ſtate or ſtanding:] could goe on thus *atribus ad centum*, for there is no end of ſuch abſurdities; the very naming whereof, is anſwere enough.

But to the point, the *Treat.* here yeelds the cauſe; For if a man ſhall heare in a falſe church for edification; therein he approves directly of the ſtate; For this is a ſure thing (and let it be noted) no adminiſtration performed in a ſtate, and by a power and conſtituted office, can bee ſought, (e) deſired & received, but in ſo doing, the doer (*ipſo facto*) really approves of that ſtate, power, and office be the ſame lawfull or unlawfull. And as for any mans ſaying to the contrary, it is *ſine capite fabula*, a viſion of his own head, and will prove as good as the miracles which *Iannes* and *Iambres* wrought, even meanes to harden his owne heart and ſome others, as they did Pharoahs by doing them.

Laſtly where as hee tels vs, *Hee hath formerlie ſaid here is noe idolatrous act performed*, in ſtead of this twice ſodden Coleworth, I looked hee ſhould have alleaged ſome Scriptures from whence this might have bene gathered, or concluded at the leaſt, or brought ſome convincing argument, which might have cleared it, or if none of thoſe, yet that he would have ſhewed ſome authority or author, which had ſoe written or ſpoken; but here is deepe ſilence; and we muſt take all (*pro confeſſo*), vpon his bare word; but by his leave, wee purpoſe to try his novelties, and not take them vpon truſt.

And howſoever I have ſaid enough before in confutation of this, yet I will add a word more, and the rather, becauſe not only is this a main point between vs, but alſo here is a ground laid, for groſſe idolaters, to iuſtifie their evils by: For If in preaching of the truths of the Goſpel in a falſe Church (ſay by a Pope, a Cardinall, an Arch-biſhop, a Lord-Biſhop, or any other enemy of God) no idolatry be done, then may a man worſhip God in a way of his own di- viſing blameleſſe. We have hitherto been inſtructed, that unto di- vine worſhip two things are required, *matter and manner*. Firſt it muſt be a true matter of worſhip, grounded on the word: Second- ly done in a right and lawfull manner, order, forme, way, &c. and if either of thoſe be wanting, it cannot be a reaſonable ſervice; and of this judgement were *Perkins*, f. *Brinſley*, g. *Elton*, h. *Dod*, i. *Hieron*, k. *Bates*, l. *Traylor*, m and others. But according to

K 3

the Treat:

His booke againſt Ceremonies, p. 191: m On Tit. c. 3. v. 10. p. 715.

There
are maine
difference
betwene
a mans
bare pre-
ſence in a
conſtituted
ſtate; as
beeing
there, un-
awares,
unwil-
lingly, or
by com-
puliſion; &
preſence
there of
purpoſe to
partake of
the admi-
ſtrations.
f. Idolat.
laſt times,
p. 674.
675. laſt
volum.
g. True
watch,
p. 28.
h. On Co-
loſ. p. 308.
i. On the
command. 2.
k. On Pſa.
ſi, pag. 4.

the Treat: teaching the later here, is (*etivio*) of noe uſe at all; for ſo a man preach the truths of the Goſpell he doth no idolatrous act; although in the mean time he exerciſe an antichriſtian office; hence this muſt follow: viz, ſoe the truth be preached it is no matter whether the preacher bee ſent from Antichriſt, or from Chriſt; nor whether he preach at Dan and Bethell, or at Ieruſalem in the temple. For if the former committ no idolatrous act, hee is then as blameles in his way, as the later is in his. Better the Treat. had ſpared his words, and lookd better to his anſwere, or eat them both, then to blott paper, and abuſe the reader with ſuch unſound and hurtfull assertions.

S E C T. 6.

OVr 4. Objection is laid downe for vs thus: *Hee that heares them preach, heares them as miniſters of the Church of England, and as ſent by the Biſhops, and ſoe in hearing them heares & receaves them that ſent them: according to that of our Saviour hee that heares you, heares me, and hee that diſpiſeth you, diſpiſeth me, and hee that diſpiſeth mee diſpiſeth him that ſent mee.*

90 I Sam.
17.51.

It was ſome addition to Davids (n) victory over the Philiſtine, that he ſlew him with his owne ſword. The talke is very eaſie, to cōfute all that the Treat: here writes againſt vs, by the engine of his owne acknowledgements: For to ſay the truth, Howſoever hee frames *Objections* for vs, yet originally they are his owne, and even word for word publiſhed by himſelf in former books to the world: ſo that *Obliguus curſus* forgetting (as it were) What he had before held and written, he makes himſelfe in this controverſie his owne greateſt oppoſite.

That this *Objection* can call no man Father, ſo properly as the Treat: It is certaine; for to my knowledge no man but himſelfe hath uſed it: Indeed he hath done it, and applyed it to the ſame purpoſe, that he brings it here for us, that is, againſt the *Hearing of unlaueſull Miniſters*. His words are theſe.

91 Manu-
miſſ: to a
Manu-
duſt. pag:
9.

If it belong to the chief Prelates to call Miniſters, & that in calling them, they give them power and authority (though no abſolute charge) to preach according to the order of that Church; Then followeth it undeniably, that thoſe Miniſters thus preaching doo therein

wherein exerciſe the Prelates power: And that it may be ſaid of the Miniſters, & Biſhops, as Chriſt ſaid of his Diſciples and himſelfe, that whoſoever receives them that are ſent, receives them that ſent them. In ſubmitting unto, or withdrawing from him that is ſent, by the King in a worke of his Office, men doe ſubmitt unto, or with-draw from the King himſelfe, and his authority; So it is in all eſtates and ſubordinations whether Eccleſiaſticall or Civill; as every one that is not dimme in himſelfe, may ſee by the light of nature. So writes the Treat: Now let us ſee how he confutes himſelfe.

I grant the former part of the Objection, and account the denyng of it a point of Familisme, ſeeing the Officers of publique ſtates in the executing of their offices, are to be eſteemed according to the publick Lawes and Orders of thoſe ſtates, and not according to any undir hand counſe or intention, either by themſelves or others. Treat:

Anſw. A man that goes with a vaille before his eyes; comes now and then into his waye, although he know it not. The Treat. in this walke about Hearing in falſe Churches, is ſometimes out, otherwhile in, he ſayes and unſayes; But ſo farre as he ſpeakes the truth, he ſpeakes it againſt himſelfe: for his answer here, it is nothing but a yeelding the caſe, in ſome compaſſe and circumlocution of words, and that the Reader may perceive it is ſo, I will make it obvious and cleare to him by an argument or two; and ſitt thus:

If to heare Antichriſtian Miniſters, be to ſerve God in, and by an ordinance, way, or institution, deviſed by idolaters, and wiſh idolaters; Then is it unlawfull:

But the firſt is true, therefore the ſecond.

The propoſition is undeniable by the Treat. owne confeſſion: For he grants that *the* courſe of bearing is no ordinance left us by Chriſt: Then conſequently it muſt be from Antichriſt: Again he profeſſeth, *they are heard as they preach, and preach as Miniſters of the Biſhops and ſuch like.* So according to the publick orders and Lawes of the ſtate where they are, there is, to ſpeake plainly what he ſaith. *Such as are in the Churches; performe religious*

ligious worship to God, in, and by a publick ordinance, way and state which idolaters have invented, and with idolaters.

This I say (*aperço pectore*) he grants to the full : And so marvaile, for to deny it, were an audacious fiction, monstrous unparralled presumption, and would marke a man out, for an Atheistcall Familist, as perspicuous as the leprosie of *Vzziah*, which brake forth in his forehead.

a *Deu. 12.* The Assumption is as manifest; For *1.* by the Scriptures *a* wee are prohibited from all conformitie with idolaters in any of their waye, order, and manner of worship, and Religious Observations. *18. 3.* It was the custome *b* of the *Arabians* and other Heathens, in imitation of *Dyonisius*, that is *Bacchus*, to round the corners of their head; Now this the Israelites might not doe *c* (though in it selfe *9, 27, 28.* an indifferent thing *d*) because God would not have them to bee like idolaters.

Deu. 14. 1. This also may be further proved by the testimonie of learned *Levit. 19.* men; For to have any thing common with idolaters, or to serve *17. Gen.* God after any way of theirs; Or to take up, and make use of *35. 2. 3.* any of their rites, orders, observations, institutions for to worshipping *Esa. 27. 9.* God in, or by them : they hold to be unlawfull. Yea howbeit *a* *Herodot.* man be not in Ecclesiasticall union with them. Thus have the old Fathers affirmed *e*; So our later writers: Calvinists *f*, Lutherans *g*, formall Protestants *h* in England, Reformists *i*, Papists *k*, in *Thalia*: *Becan.* and Schoolemen *l*, yea many Jew-Doctors *m*, some Councils *n*, *analog.* have thus concluded, and the Cannon-Law *o* speaks for too, *wet. &*

nov. Test. c. 15. *c* *Levit. 19. 27.* *d* *Calvin. in Levit. 19. 17.*
e *Tertull: de Coron. Milit. Greg. lib. 1. Epist. 44. ad Leon. Theod. 1. 1. c. 10.* *August. Epist. 86. ad Casul. f* *Pareus in 1 Cor. 10. 14.*
Bucer in Mat. 18. fol. 143. Beza Tract. Theol. vol. 3. pag. 210.
g *Cent. 4. c. 13 col. 406. Chemn. Exam. Theol. Melanct. par. 2. pag. 491.* *h* *B. Jewell upon 1. The. 5. p. 219. Surclief. Chal. pag. 62. i* *Perth. assemb. p. 55. 56. Alt. Damas. p. 539. k* *Bezar. de Monach. c. 40. & de effect. sac. 1. 2. c. 31. Sect. 10. Rhemist. annos. on 1. Cor. 6. 14. & 1. Timot. 6. Sect. 4. in Apoc. 1. 10. l* *Aquin. 1. 2. q. 102. Art. 6. c. 6. m.* *m* See *Mr. Ainsworth in Levit. 19. 27. n* *Toledo Can. 5. & 40. Laod. c. 38. Brac. Can. 32. & 73. o* *Deer. Par. 2. Caus. 26. quasi. 7. s. 13. & c. 14. & c. 17.*

And

And here I deſire the Reader to obſerve, that were the grounds true which he layes downe for hearing: to wit, *that there is no Religious Communion, betwene the perſons preaching and hearing; They cannot be chalenged to approve of the Miniſters ſtate or ſtanding: They have no communion with the office of the Miniſtery, &c.* I ſay, were theſe things ſo, (which are not) yet would this practice be found ſinfull, becauſe (as we have before ſhewed) herein men worſhipp God in, or by a way and meanes, which idolaters have inſtituted.

Our ſecond argument is taken from the *Treat.* words following, which are theſe: *I profeſſe & heare them, as Miniſters of the Bb. ſending, and of the Pariſhes ſent. 10.* Hence I argue thus:

He that heares the Miniſters of the Bb. ſending, and of the Pariſhes ſent 100: hee heares (in the ſence of the Scriptures) falſe Prophets: But it is not lawfull to heare falſe Prophets:

Therefore it is not lawfull to heare the Miniſters of the Bb. ſending, or of the Pariſhes ſent. 100.

The Major is proved clearly in the defence of our 12. Objection. The Minor is certaine by theſe reaſons.

1. The hearing of falſe Prophets is forbidden in the Word of God *a.* 2. The practice of it is *will-worſhipp b.* the which is vnacceptable to God. 3. It is to rebel againſt the Lord, and to ſeek what is in man, to uphold that thing which the Lord will caſt downe and conſume. *c.* 4. This is to embrace the boſome of a ſtranger, & ſo to commit ſpirituall whoredome againſt the Lord *d.* 5. It deſileth the name of God *e.* 6. This is to hold conformance with idolaters, and to be like them; The which thing ought not to be *f.* 7. It ſheweth that a man is not one of Chriſt ſheepe, but carnall and unconverted *g.* 8. It manifeſteth great want of the love and zeale of God *h.* 9. It is to ſerve Satan and Antichriſt, as it is written; *His ſervants ye are whom ye obey i.*

a Ex. 20.

5. Pro. 1.

8. Mat. 7

15. Philip.

3. 2.

1. Timor.

5. 22.

6 Job. 4.

23. Rom.

12. 1. 2.

Mat. 15. 9

L. 10. 11. Col. 2. 23

c Num. 16. 2 Theſ. 2. 10. 11. Rev. 18. 1. 2. 1 Sam. 15. 22.

d Pro. 5. 20. Pſal. 106. 39. e Exech. 43. 7. 8. f Levit. 18. 3. and

19. 19. 27. 28. Exo. 23. 24. Den. 12. 30. 32. g Job. 10. 4. Eſa.

30. 22. & 27. 9. h 2 King. 23. 4. Rev. 2. 3. 4. Pſal. 119. 128.

i Job. 2. 16. i 2 Chro. 11. 14. Rev. 9. 20.

ligious worship to God, in, and by a publick ordinance, way and state which idolaters have invented, and with idolaters.

This I say (*aperto pectore*) he grants to the full : And so marvaile, for to deny it, were an audacious fiction, monstrous unparralled presumption, and would marke a man out, for an Atheistcall Familist, as perspicuous as the leprosie of *Vzziah*, which brake forth in his forehead.

a *Deu. 12.* The Assumption is as manifest; For *1.* by the Scriptures *a* wee are prohibited from all conformitie with idolaters in any of their waye, order, and manner of worship, and Religious Observations. *18. 3.* It was the custome *b* of the *Arabians* and other *Heathens*, in imitation of *Dyonisius*, that is *Bacchus*, to round the corners of their head; Now this the *Israelites* might not doe *c* (though in it selfe *9, 27, 28.* an indifferent thing *d*) because God would not have them to bee like idolaters.

Deu. 14. 1 This also may be further proved by the testimonie of learned men; For to have any thing common with idolaters, or to serve *Levit. 19.* God after any way of theirs; Or to take up, and make use of *35. 2. 3.* any of their rites, orders, observations, institutions for to worshipping *Exa. 27. 9.* God in, or by them: they hold to be unlawfull. Yea howbeit *a* *Herodot.* man be not in Ecclesiasticall union with them. Thus have the old Fathers affirmed *e*; So our later writers: *Calvinists f*, *Lutherans g*, *formall Protestants h* in England, *Reformists i*, *Papists k*, and Schoolemen *l*, yea many Iew-Doctores *m*, some Councils *n*, have thus concluded, and the Cannon-Law *o* speaks so too.

vet. & nov. Test. c. 15. *e* *Levit. 19. 27.* *d* *Calvin. in Levit. 19. 17.* *e* *Tertull. de Coron. Milit. Greg. lib. 1. Epist. 44. ad Leon. Theod. 1. c. 10.* *August. Epist. 86. ad Casul. f* *Pareus in 1 Cor. 10. 14.* *Bucer in Mat. 18. fol. 143. Beza Tract. Theol. vol. 3. pag. 210. g* *Cent. 4. c. 13 col. 406. Chemn. Exam. Theol. Melanct. par. 2. pag. 491. h* *B. Jewell upon 1. Thej. 5. p. 219. Surtclief. Chal. pag. 62. i* *Perth. assemb. p. 55. 56. Alt. Damas. p. 539. k* *Bezar. de Monach. c. 40. & de effect. sac. 1. 2. c. 31. Sect. 10. Rhemist. annot. on 1. Cor. 6. 14. & 1. Timor. 6. Sect. 4. in Apoc. 1. 10. l* *Aquin. 1. 2. q. 102. Art. 6. c. 6. m.* *n* See *Mr. Ainsworth in Levit. 19. 27.* *n* *Toledo Can. 5. & 40. Laod. c. 38. Brac. Can. 32. & 73. o* *Deor. Par. 2. Caus. 26. quast. 7. c. 13. & c. 14. & c. 17.*

And

And here I desire the Reader to observe, that were the grounds true which he layes downe for hearing: to wit, *that there is no Religious Communion, betwene the persons preaching and hearing; They cannot be chalenged to approve of the Ministers state or standing: They have no communion, with the office of the Ministry, &c.* I say, were these things so, (which are not) yet would this practice be found sinfull, because (as we have before shewed) herein men worshipp God in, or by a way and meanes, which idolaters have instituted.

Our second argument is taken from the *Treat.* words following, which are these: *I professe I heare them, as Ministers of the Bb. sending, and of the Parishes sent. 10.* Hence I argue thus:

He that heares the Ministers of the Bb. sending, and of the Parishes sent too: hee heares (in the sense of the Scriptures) false Prophets: But it is not lawfull to heare false Prophets:

Therefore it is not lawfull to heare the Ministers of the Bb. sending, or of the Parishes sent too.

The Major is proved clearly in the defence of our 12. Objection. The Minor is certaine by these reasons.

1. The hearing of *false Prophets* is forbidden in the Word of God *a*. 2. The practice of it is *will-worshipp b*, the which is vnacceptable to God. 3. It is to rebel against the Lord, and to seeke what is in man, to uphold that thing which the Lord will cast downe and consume. *c* 4. This is to embrace the bosome of a *stranger, & so to commit spirituall whoredome against the Lord d*. 5. It defileth the name of God *e*. 6. This is to hold conformity with idolaters, and to be like them; The which thing ought not to be *f*. 7. It shewes that a man is not one of Christ sheepe, but carnall and unconverted *g*. 8. It manifesteth great want of the love and zeale of God *h*. 9. It is to serve Satan and Antichrist, as it is written: *His servants ye are whom ye obey i.*

a Ex. 20.

5. Pro. 5.

8. Mat. 7

15. Philip.

3. 2.

1. Timot.

5. 22.

6 Joh. 4.

23. Rom.

12. 1. 2.

Mat. 15. 9

L

10. Ie Col. 2. 23

c Num. 16. 2 Ths. 2. 10. 11. Rev. 18. 1. 2. 1 Sam. 15. 22.

d Pro. 5. 20. Psal. 106. 39. e Ezech. 43. 7. 8. f Levit. 18. 3. and

19. 19. 27. 28. Exo. 23. 24. Den. 12. 30. 32. g Iob. 10. 4. Esa.

30. 22. & 27. 9. h 2 King. 23. 4. Rev. 2. 3. 4. Psal. 119. 128.

Iob. 2. 16. i 2 Chro. 11. 14. Rev. 9. 20.

(k) Eze. 20. 7 10. It defiles the soule (k) Lastly, the doer hereby is exposed, to
(l) Re. 14. 4 the wrath of God (l).

2. Thes. Thus the *Treat*: like the Bee is drown'd in his owne Honie; And
2. 8, 10. cruelly pitty it is, but all *pleaders for Baal* were alwayes thus en-
Rev. 14. 9 tangled in their owne words, according to that in Ovid.

Eze. 16.

Non est lex iustior ulla

54.

Quam necis artifices arte perire sua.

Lib. 2. de

arte a-

mand.

Treat:

The *Treat*. speaks on thus: *But not as my Ministers, either*
sending, or sent to, except I be of those Puritans, or at least in Ec-
clesiasticall Union with them.

Ans. A man bent to declyning, is glad of every couler which
he may pretend to justifie him selfe in declyning; It is a poore
distinction, which he useth here to declayne the point in question;
For 1. what use was there to tell us, *He beares them not as his Mi-*
nisters; This well might have bene spared, and something said, to
warrant by Scripture the hearing of them at all. If a woman
be accused of adultery, and to excuse her selfe, I shall say: *The*
adulterer is in no covenant, or band with mee. Is this enought
to cleare her? No. I have proved before, that all religious per-
formances in false Churches, are idolatrous actions; Now then to
worship God there, & for excuse to say, *we are not in Ecclesiasticall*
union with the state or Ministry; I may well say (*lingua quo va-*
dit) it is idly spoken; and much like the Fryars plea, *we are*
exempted Lord.

Againe, for his distinction, it is the same which *Papists*, and o-
thers alleadge, to justifie their *idol-Ceremonies*; They say, how so-
ever these are things, which *Jewes & Pagans* did be fore them,
yet their end and respect in doing them, is different. What is said
of some, in answer thereunto, I may here say the like: *To practice*
that thing in Gods worshipp, which neither directly nor conse-
quently is included in the word, is an open breach of Gods Law, bee
the doers meaning this or that.

What jealous or wise husband, if his wife should receive some
love-tokens from a knowne adulterer & one that goes about to un-
dermine her honestie, would take it for a sufficient excuse, if the
I should say, *I receive indeed such things from a knowne adulterer,*
and as he is an adulterer, but not mine &c. The weight of the
Treat: distinction, lies betweene *meum & tuum*. Hee professeth
to

to receive *love-wives* from spirituall adulterers and as they are so, but not his.

Now I marvaile how his pen could drop such poyson, and he not smell the stinck of it When he wrote it. I with all men in all places, to take heed, that they deceave not their owne soules by such foolish distinctions: for if such things will not stand before *forty-man*: how then before the greater God, Who is a jealous husband, and a consuming fire.

Now let vs heare what followes in the *Treat: By bearing and receiving there*, Christ meanes properly the hearkning too, beleiving & obeying the doctrine taught by the Apostles, which many despised, unto whom he opposeth the former that heard it.

Answe: He that comes to the field without his weapon it is an argument, he meanes to save himselfe by tlying, and not by fighting. Whether the *Treat*: had on any armour to fight with against this objection, I will not determine, but this I say (and will abide by it) he flies away from the poynt, and speakes nothing either for it, or against it: For 1. Were his distinction granted, betwene hearing them as BB: Ministers, and not as his. And againe that by receiving the Apostles, Christ meanes properly hearkning to, and obeying their doctrines. I say suppose this (but I grant it not, yet doth not this take a way the weight of our reason, nor in truth so much as touch it.

I shall expect that he who comes next to the field, in the behalfe of Antichristian Ministers, doe prepare a better Answer to this objection. And that he may know, what he hath to confute, I will a litle enlarge the poynt.

1. The *Treat*. in applying hearing & receiving to the doctrines of the Apostles, doth not well; For the first only respects their teaching, the latter their persons; This is evident in the Text *Mat. 10. 14. whosoever shall not receive you, and heare my words &c.* Implying that Christ is two wayes received, in the ministerie of the Gospel, viz. In the person of the Teacher, and in the doctrines taught by him. And thus doe out best Expositors vnderstand the place. *Caluine, Patens. Piscator, Arctius, Musculus.*

It is further to be noted, where Christ sayh *he that receiveth you, receiveth me &c.* His meaning is that such as hearken to, and obey the doctrines of his Ministers, therein doe acknowledge his authority, power & kingly office over his Church, to appoynt her

I meane lawes, offices, ordinances; &c. and also the fathers donation or in a worke the delivering up of the same into his sonnes hand.

of their cōfession. To apply this; As they who hearken vnto Christs ministers;

fice. doe therein approue of his lawfull power over his Church, &c.

† *Satan* is of the fathers giue this way to him; soe contrariwise, such as

the author hearken * to *Antichrists Ministers*, doe therein approue of

of false *Antichrists* vnlawfull power over the false Church, and the de-

ministries vills (†) donation; or his putting of that power into his eldest

in the apof sons hands. If any say we intend not so, I answer (*Res ipsa aliud*

tasie of the offendit) the actiō which they do is so. *quid verba audiam oim facta*

man of sin. videam. And here that saying of a learned (a) man is fulfilled:

T. C. Repl There are some which deny that they worship Idolls, when in the

1. p. 88. & meane time their owne doings chargeth them with it: Now

204. there are too many in these daies grossly guilty this way;

Lazar. in His next words are, *The Ministers in the Parishes, haue not*

Iosh. 22. the doctrines of the Gospel from the Bishops as they haue their offices,

Hom. 61. but from God in his word.

Treat. *Ans.* It was a law (b) among the *Romanes*, that whosoever

passed not into their City at the gates, but attempted to break

b Engin. thorw the walls, or to clyme over them, should be put to death.

Boron. The *Treat.* in pressing the hearing of the truths of the Gospel,

Iure con- would perswade us, so we do receiue them, it is no matter

sult. l. 1. p. whether it be by order or disorder, whether from the Ministers

120. of Christ or Antichrist. Whether in a true Church, or in a false.

c T. C. But tis counsell we cannot take, because to our knowledge,

Repl. 1. p ther is a diuine statute in force against it: & therefore a) we must (c)

155. care for the truth, so must we care of whom we haue it: & he giues this

d Ibid. p. reason. (d) As God hath ordained that the truth should be preached,

83. so also hath he ordained in what order, and by whom it should be

e Penry preached. We may not therefore adventure (e) to go vnto him for those

Exhort. to things, which he hath no commission to deliver.

the govern. Suppose *Corah* or some other in that Conspirasy, should haue

of *Wales* said thus: Come to us yee men of *Israel*, and hearken too, beleeve and

pag. 46. Obey the truths taught in our Tents. If you object that our Calling

is anti-Moſaicall and falſe: we answer, this cannot be any barre or let in the thing, ſeeing the doctrines we teach are from God in his law.

I cannot ſee according to the *Treat.* arguing, how in ſuch a caſe they could haue ſtaid without: for if we may go into the Synagogues of Antichriſt: ſo the Doctrines of the Goſpel be there preached? I would know then of our Oppoſites, why an Iſraelite vpon the ſame ground (viz. to heare the Doctrines of the law) might not haue gon with them rebels into their Tents: I beleeve if we come to open termes, theſe will be found to be *par pari* things alike, and the one as lawfull as the other, & both ſharke naught.

But to come more neerer to the point, the thing which the *Treat.* harpes moſt vpon, is, *that they teach the truth*: And our oppoſites uſe this as their ſpeciall and main poſition viz. *Where the truth is taught, there they may lawfully heare.* To diſcover their follow herein, I pray let it be minded what was ſaid before, As the hearing in queſtion, is a religious action, ſo to haue it lawfull and good, the circumſtances pertheyning to it, muſt neceſſarily be obſerved, of which circumſtances *the truth* is only one particular. It is a received maxime both in diuinity and Philoſophie, that *circumſtances make actions formally good or bad*, ſo write Junius (f), Aquinas (g), Camerius (h), and Burgeſſe (i) confeſſing they are inſtrincall and eſſentiall to actions, and eſpecially making up there nature. Fed: Morellus vpon theſe words of Seneca, *reſeri quid, cui, quando, quare*, ſaith that without theſe circumſtances of things, perſons, time, place &c. *facti ratio non conſtat*. Friar Ambroſius Cairminus (l) following the doctrine of Thomas, meanteyneth in the conuelli of Triens, that to do a good worke the concurrence of all circumſtances is neceſſary.

What theſe circumſtances or parts are, is ſhewd in that old verſ.

Quis, quid, ubi, quibus auxilijs, cur, quomodo, quando.

And to apply them to our point, howſoever it be granted, that their teaching may be without *vitium rei*, yet in it there is *vitium perſonae, loci, ordinis, relationis*, &c as the *Tr.** phraſeth it elſe wher.

1. The Person designed is not lawfully called: now a false Office and a true worship (are *contra*) they are no way compatible. 2. As it respects the place, (that is the *Idoll-Church/state*) so it is to worship God there, where he hath forbidden men to worship him. 3. For the instruments and means, in this men make themselves beholding to Antichrist, for his order, constitution, manner and way to serve God in, and by. Now fy for shame, that any should be so base, as to scrape acquaintance with that *Babylonian whore*, who is the greatest enemy that the Lord hath vpon the earth. *It is a most certaine*

(m) *Estque signum (m) of a very traitour, when a man shall see one of his mere pro- owne, take secret counsell with his enemy, & whisper him in the ear.*
ditionis

Touthing the other circumstances: viz. why, how, when: these all are also here wanting, as I could instance in sundry particulars, if need were. But to winde vp all, & bring all the former into some fewer heads: the goodnesse or badnesse of diuine worship, is to be considered either in *actu signato* and *quo ad speciem*: or in *actu exercito* and *quo ad individuum*. Diuine worship is said to be *speciated* by its object, and *individuated*, by its circumstances: when diuine worship is good or evill, in respect of the object of it, we say it is good or evill, *quo ad speciem*. when in respect of the circumstances, we terme it good or evill

quo ad inuidium. Now I will not deny, but this bearing worship *quo ad speciem*, as God is made the object of it, so it is right: but *quo ad inuidium*, as it hath circumstances and parts, so it is a false worship: and this is so cleare a truth as no man will deny it vnlesse the denier will deny all religion and reason, all sence and science. *It is not sufficient (saith RIVERS)* vnto the true wor-

(n) *Cogni- ment, in Hos. 4. 14, P. 152,* shippe of God, that a man erres not in the object which he ought to worship, that is, if he propose to himselfe to worship the true God, but also that that manner bee exactly kept, which God hath prescribed in his law: from the tenour or rule whereof whosoever in the least departeth the same cannot be hold lawfull.

Treat.

He endes thus: And so sayre forth as a man beares, that is bea-
ken

ken too, & receiveth them by receiving it, he so farre hearkens too & receiveth Christ.

Ans. This is spoken gratis, and without any foundation, and therefore not more easily avouched then rejected. But say we grant that So farre forth Ch ist is hearkened too, &c. yet doth not this hinder but So farre forth as he heares in an *Antichristian assembly* and a false officer, and performs a religious work-ship in away and manner which Idolaters have divided, &c. I say let his (so farre) stand, yet in these respects and consideration, He so farre forth hearkens too and receiveth *Antichrist*.

If I should put over the *Treat*, reasoning in spiritual things, to things civil and worldly: the very expression of them, would make them odious: For suppose a man should, wth the helpe of a known forcerer, to recover some lost gould or silver, & being afterward reproved for it, would reply, *Seeing they were good things & from God, hee did well therefore to get them in the way or manner that hee took.* Or if a theefe offering certaine stollen goods, should perswade another to receive them, because howsoever he hath no right to give such things away, yet seeing they are good, and from God, hee may take them lawfully: for it is all one, whether they are received in away of false-hood & theift, or by the leaue and grant of the true owner.

If these things appeare vile and absurd, no otherwise is his reasoning here, if it be with the eye of Iudgment looked upon: the Priests for whom he pleads, in the Scriptures are said to be robbers and thieues, yea *Spiritual forcery* is charged vpon them. But all this with the *Treat*, is nothing; For so they deliver good things, the same may be received from them in a worke of their office. But if a man stood before an earthly Iudge, accused of vsing a forcerers assistance to recover his lost money, or for receiving goods from a knowne theefe, it would not free him to say, the things are good which I tooke. Neither will it excuse men when they shall appeare before the Iudgment seat of Christ, to say it was the truth which they heard, though not in the

the way and order, which the word taught them.
Gal. 6, 7. Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap.

S E C T. 7.

Object. 5. **N**OW we come to the 5 *Objection*, the which is laid down for us, by the *Treat.* thus: *For such as heare them, haue communion with their office of Ministry, what in them lies.*

It is the manner of some to set up markes, and afterwarde to shew their art, in shooting of them downe againe. One would thinke that the *Treat.* former writings against the hearing of false Ministers, were written by him, to be (as it were) his *Bur marke*, that thereby he might shew his skill and witt in striking downe the same afterwards. Touching the objection which he here frames for vs, & vndertakes the confutation of; It is his owne, and vnder his owne hand, even word for word published to the world, and in defence of the same thing which he brings it here for vs: as the Reader may see in his *manumission* to a *manuduction*: pag. 5.

But to let this passe, hoping it was rather a slip in his penne, then a downfall in his judgment: Let us see now how he hits the marke, his answer to it is thus.

That is, they haue no communion at all with it, if it ly not in them to haue any, as it doth not. If I hold vp my hand as high as I can, I touch heauen with my finger, what in me lies, do I therefore at all touch it: if such thinke to haue, or that they haue any such communion, it is their error and Ignorance, but makes not the thing to be the more then if they thought not so.

This is all his answer (a *capite vsque ad pedes*) from head to foot. Vnto the which I answer: 1. To his peremptory affirmation, (*they haue no communion at all*) may apply the saying fathered on the old Philosopher *multa dicti sed pauca probat*. He speaks much, but proues little: For our parts (as I haue said)

we

we cannot take his bare saying, *de iure et de fide*, to bee a rule of faith to us. For our consciences are not (like Sampsons shoulders) strong enough to beare it,

2. He dallies & deceives by a generall & ambiguous terme of *Communion*: If it be intended in the order & way of *Church-state*, it is true then here is no such communion, as haue members gathered into a *body politick*. But if by the word we vnderstand such a *communion*, as makes the hearer really partaker of the sinne of the Officer; in this sence here is a communion or fellowship. For 1. Hereby is allowance and approbation giuen vnto a *work of darknes*; I say his very presence there to beare, is an open counter-ancing of an vnlawfull officer in an vnrighteous course, *tanquam legitima et sacra actionis approbatio*. *As Davenant.* (a) Slater (b) and others note in the like case.

2. It is apparent to a right discerning eye, that the ministers of Antichrist, in all acts of their ministry, do vse such waies and inventions in worshipping of God, as are not commanded of God in his word, but be devises of men. Now whosoever joynes with the in the practice of such worship, becomes a partaker of their sinne and transgression. Of this writes *Joan. 2. David.* (c) And the reason is, because he commits *will-worship*: for what is *will-worship*? but to worship God not after his appointment, but our owne. And hence was *Abaz* an Idolater, *eo ipso*, for that as *P. Martyr* (d) notes, he tooke the patterne of an *Alter* from Idolaters to serue the true God, with it & by it.

3. When *Israel* did eat with the *Mouabites*, they did communicate (e) with them: but how was it? it was in that the meat there given and taken, was in a publick way of a false institution. This holds proportionably true here: for we cannot separate the false state of the office, from the ministrations done by vertue of it, that is to make the latter so ours, as not to be polluted in one respect or other with the foulness of the former. *Zanchius* (f) clears this very well. *Whosoever communicates in the holy things of another, he is made partaker with him, for whose communion the holy things ordained, are kept & obserued.*

3. For his comparison, it is loe farre fetch, as that it comes

M

not

(a) determ?

Quaest. 7.

p. 40.

(b) Explic.

Anal: in 1

Cor. C. 2 p.

92.

(c) Veridi-

cur Chris-

tian, c. 28.

p. 7.

(d) Con-

ment: in 2

Reg. c. 17

(e) Ainsw:

Annot. on

Num. 25,

2.

(f) Quicūq;

factis ali-

cuius comu-

nicat, is par-

ticeps quo-

q; sit eius,

ad cuius

communi

enemba

bendam et

conseruan-

dam sacra

illa sunt

ordinata.

de vitio,

ext. cultus

Opp. l. 3.

Tues. 11.

(e) 1 Sam. not home to the matter, but is an evill and idle wandering from
 15. it. When *Saul* sought to excuse himselfe; he was demanded
 †; *Psalm* of *Samuell*, (e) *quid ergo si vult vox pecudum istarum, what*
 95.6. meaneth then the bleating of the sheepe in my eares: we may take
 (f) Com the like of those men, who say it is no hohne to heare in falle
 ment. in 1 Churches. what meanes your vncovering the head and bow-
 Corin. 15. ing the knee before idol? your keeping companie with Ido-
 (*) Deut. lators in their publick worship? your observing the time and
 59 coming to the place of their worship? your serving of God
 Job. 13. 12 in such a way? is bring it to the text of the word, compare it
 Eze 18 6. with the example of the Prophets, Christ & his Apostles, bring
 1 Cor. 10. it to the practice of the primitive Churches: it is quite differ-
 16. 18. ing from it.

(g) *Ibid.* 2. wee are sure in a true Church, the bending of the knee, (†) &
 17. other signes of reverence, is to giue honour and countenance to
 (h) *Nen ex* that state. Now the reason of contraries is a like, and there-
 arcania in- for as *Calvin* (f) saith, the same being done in a false Church, is
 tentine o- no lesse allowance and approbation of it: J. say againe every
 perantis, reverend submissive gesture, (*) as bowing downe, kneeling,
 sed ex ma- prostrating, lifting vp of the eyes, and all other like lowly and
 nifesta cō- lously behaviour do appertain and lead to Idolatry.
 ditione o-
 peris.

Davan. Again if the Ordinances of God, do associate and ioyn the
Quaest. the faithfull with God, then the observation of superstitious in-
Determ. stitutions must needs linck men to the society of Idols, and so
 pag 40. reasoneth the said *Calvin* (g). And for any to say, they do not
 (i) *Eo dam-* countenance such Churches and Ministeries, or they will not;
 nabilis a- herein their acts giue their tongue the lie, for we are not to
 git, quia Iudge of a worke, (h) by the secret intention of the doer, but by the
 quod men- outward condition of the worke it selfe. For what *Augustine* (i)
 daciter a- blames *Seneca* the Philosopher, may be said and truely applyed
 git, sic agit to these men, in this he did the more wickedly, because what he
 tan. en, ut did, he did lyingly, for he did it so, as that the people thought he
 eum popu- did it truly. If the *Corinthians* sinned, when they late downe at
 lus vera- the Idols table, because they kept them company whole end was
 citer agere superstitious, then it follows questionles, that wher the pub-
 existimet. lick end of a people is to committ with worship, whosover
 De Civit. 16, C. 10. hath

hath any fellowship with them, is partaker of the same vngodlines. Now no man I dare say, will affirme, that the publick end and intention of the people, is not to allow, honour, and reverence, their *false Church, ministry, Government &c*, therefore howsoever some particulars, intend not so, yet ioyning with such, as so professe and practice, they are guiltie * of the same sinne, though I will not say in measure & degree a like.

4. Howsoever the comparisō here brought, proues nothing: yet so much there is in it, as it overthrowes the cause he stands for. For be it granted, that a man holding vp his hand as high as he can, doth not touch heaven materially, yet vnderstand ing it in another way or sence, he may be said, and that truly to do it. As for example: Suppose a man with a lustful desire, put forth his hand after a woman who is locked vp, & so out of his reach, doth he not *touch* her? yes saith Christ, and *hath committed adultery with her* (k). Again say he cover his neighbours monie, and lift vp his hand as high as he can after it: doth he not *touch* it, though the same be out of his reach? yes saith God, for he breakes the tenth commandment (l). In short, imagine, a mā treacherously minded, stretch forth his hand after the Prince, doth he not *touch* him, albeit the other be out of his reach? indeed Gods law and mans law too, so concludeth. Hence then I conclude thus;

Whosoever lusteth after a spirituall harlot, committeth with her spirituall adultery. But such as heare the word in false Churches do so: Ergo, &c.

The later part of the argument, which is onely doubtfull, is proved by opening and applying the similitude thus. As they commit carnall whoredome, who haue fellowship with harlots in any degree; kinde, or Practice of their whoredomes: so in this cause, it must needs be spirituall adultery, to heare the word in the way and manner we dispute of: because it is to haue a fellowship or society with the great *whore* antichrist: I say it is to go all along with him in some acts, orders, and deuices of his spi-

* Society
in sinne
bringeth
fellowship
in wrath.
Forbes
Com. in
Rev. 18.
pa 189.
(k) Mat.
§ 28.
(l) Exod.
20. 7.

† I desire
our oppo-
sites to
speake
here sin-
cerely as
of God, in
the sight
of God,
whether
a man bee
lesse bound
to make
use of any
institutiō
of Anti-
christ, in
distingui-
shing them
bound, to
joyn with
a Harlot
in any
practice
of her vn-
cleannes.

m Confes.
lib. 6. c. 2.

(n) Com-
ment. 1

Corin. c.
10. v. 17.

(o) Serm.
on Levit.

19. 27. p.
207.

(p) In cen-
sur. c. 9.

fol. 47. 1.
(q) Com-
ment. on

Judg. c.
2. v. 3.

(r) Com-
ment. in

Eze. c. 12.
p. 229.

(s) Com-
ment. in

Hos. c. 2.
16. 17.

(t) Com-
ment. in

Hos. c. 1.
16. 17.

(v) Arrow
against I-
dol. c. 2.

p. 8.

(x) Expo-
sit. on com.

2.

3. Catech.
on com. 2.

4. Answ.
to the A-

pol. of the
femin. p.

22. Jesuitisme par. 2. p. 515. b. Isa. 44. 9c. se a booke intituled a light for the ig-
norant or the 3. estates. d. Acts 4. 19. e. Irenaeus. l. 1. c. 27. Eusebius. 3. c. 29. f. Cent.
c. 5. p. 77. g. Cent. 3. c. 4. p. 98. h. Cent. 4. c. 5. p. 403.

rituall whoredomes. And what I here lay down, is laid downe by the best learned in all ages, viz. that we must go out from idolaters, as not to be behoulding to them, for any of their rites, or ders, institutions: neither serve the Lord in, or by any helpees, meanes, furtherances of their sinfull devices, for to do otherwise, is to commit spirituall adultery with them: so write *Agustine* (m), *Haimo* (n), *Calvin* (o), *Bucer* (p), *Martyr* (q), *Polanus* (r), *Pareus* (s), *Zanchinus* (t), *Ainsworth* (u), *Jacob* (x), *Maburic* (y), *Bisson* (z), (p) *In cen* *D. Humfrey* (a) and others.

5. If a mans cause should be judged, onely as his adversary laies it downe, it would bee a great prejudice and losse to him. might we haue liberty to speake in our owne cause, we would bring in more exceptions against their *delectable thing*, then the State of the officer, albeit the *Treat.* speaks but little else for vs.

For 1. In this kind of hearing, men vnderake to doe an impossible thing, that is to *serve two Masters*, viz. Christ and Antichrist, and each opposite to other, and requiring diuerse and contrary service at one and the same time. For the first commands that the doctrines of the Gospell bee heard in a true Church, and Taught by a lawfull minister, and forbids the contrary. the later prohibiteth what the former requireth, and requires that the word be heard, in a false Church, and taught by an unlawful minister. *Now whether it be right in the sight of God to obey Christ rather then Antichrist judge ye.* d

2. This is not only to *symbolize with Idolaters*, and to give speciall honour to Antichrist, as we haue before proued: but also a reviving of an error held by certaine old Hereticks, as the *Nicolasians*, *Beisildes*, *Helchians*, *Priscillanists*, &c. condemned in scripture, & by the fathers which lived in them times.

I heir error was, that Christians in worshiping of God, might outwardly conform thelelvs vnto the practice of such waies & means as Idolaters had diuised, yet so; as they did inwardly & secretly dislike of the intentio & ends, which the others had in the observatio & use of them. Our opposites are here (*inanium* in

22. Jesuitisme par. 2. p. 515. b. Isa. 44. 9c. se a booke intituled a light for the ignorant or the 3. estates. d. Acts 4. 19. e. Irenaeus. l. 1. c. 27. Eusebius. 3. c. 29. f. Cent. c. 5. p. 77. g. Cent. 3. c. 4. p. 98. h. Cent. 4. c. 5. p. 403.

inania consilium) in judgment alike corrupt with the. For though they daube it over with more artificiall cunning, to make their delusion the stronger, yet for their principles & maine grounds (*aspis a vipera*) they are all one and alike, as I shall make it good whensoever any of them gives me occasion to reply.

3. It is such an act of religion as the pale trepetigree of it, is only groundd vpon the witt and will of man, voyd of all scripture, yea indeed all shew ther of, & therfor by the learned rightly termed a mocking of God, a grosse superstition, a great rebellion, a witchcraft.

4. It is so vile a thing as our blessed Martyrs, would rather giue their bodies to this fier then doe it. witnesse, *Thomas Reed m*, & his wife and daughter, *Rafe Allerton o*, *John Petty p*, *John Moyes q*, *John Hallingdale r*, *Joan Wast s*, *Thomas Whitt t*, *Isbell Foster u*, *John Cavill x*, *Thomas Spicer y*, *Thomas Haland a*, *John Rough b*, *Roger Barnard c*, *Adam Foster d*, *Robert Lawson e*, *John Carelesse f*, *Alice Banden g*, *Thomas Harding h*, *William Tims i*, mother *Semin*, & her Soone *k*, *Angels wife l*, & many more. If any should object but these went not to the Church because of the *Mass*: I answer; 1. they refused to goe thither at all. 2. many of them shewed their dislike against this *Hearinge* in particular, and suffered for it greivous persecution, as the Reader may see in the places quoted.

5. By this meanes men breake their vow which they haue vowed vnto God: Among other vows vnder the Law, the Levys had one vvhich they named *Charem* • that is of the *chise*, a vvord derived of *Charam*, to wast, destroy, kill &c. and it implied that such a thing, vvas seperated and quite set of, and so a great sin, either to touch it, or put it to any vse aftervvards. Such a Vow doe all the faythfull make, vvhen leaving *Babylon*, they plant their feete in the pleasant vvaies of *Sion*. Their promise then is, not to touch the vncleane thing any more, but viterly to forsake all the orders, customes, institutions vvaies and vvorship of antichristisme, and to practice intirely and onely, both for matter &

N. 3.

manner
2099.
f ibid

2114. g ibid 2167. h ibid 1117. i ibid 2078. k ibid 2234. l ibid 2299.

† See P. Mart. Comment, in Iudg, c, 13, v: 17. 18. m 1 Cor. 10 14. E, 4. 2. 18. 20.

i Luther
in Amos
c, 7 p. 134
k Lavarat
in Ios 22.
l P. Mart
in 1 Sam.
15.
m Acts 3
Monum.
pag. 2197

n ibid
2198.
o ibid
208:
p ibid
2256.
q ibid
2217:
r ibid
2122.
s ibid
2134.
t ibid
2029:
u ibid
2030.
x ibid
2074.
y ibid
2092.
a ibid
2097.
b ibid
2226.
c ibid
2098:
d ibid
2099.
e ibid
2099.
f ibid

n Exo 20

5 1 Cor.

10 20

Psa. 106.

37.

o cōment.

in Hof. c.

8 p 529.

p cōment.

in Hof. c.

4. p. 151.

g Annot.

in Exod.

20. 5.

r Histo.

Christ.

lib. 1. pa.

140.

s P. Mart

loc. com.

claf. 2. c.

4 p. 209.

Aret. in

Mat. 4.

7. p. 155

† See bee

fore in

M. Gref

wolds

cause.

2 Melan.

in Ewang

fest. mich.

p. 552.

u Cornel.

a lapide

in Epist.

Iob. Secun

p. 505.

in quod si

bi adorati

nis loca arbitrio delegerint in Hof. 4. p. 146.

manner whatsoever the Lord their God commandeth: Therefore in going back to make use againe, of any of her constitutions, and diuised meanes, whereby to worship God: in this men certainly forswear themselves, and soe are guilty of fearefull perjury before the Lord.

6 It is a worship before *Idols*, and marke it, nor accidentallie but purposely present before them: and such *Idols*, as haue a religious state in the worship: And to do this, is against the cleare text of Scripture. (n)

And as *Parent* saith, is a possession from God, great *Idolatry*, very scandalous in it selfe, horrible abomination in the Lords sight, and the end of it, causeth death and wrath eternally. *Rivetus*, p writing of the same thing, adds thus: Howsoever such worshippers haue their minds voyd of superstition, and intend to serue onely the true God, yet in truth, saith he, this they do not, but worship and serue the *Devill*. *Ainsworth* & *Cartwright*, say the same.

7. In this men cast themselves vpon temptations, and provoke the Lord so to wrath, as justly he may give them up to Satan & Antichrist, for to blinde them and harden their hearts.

8. A tender conscience by it wilbe wounded, & afterwards ranckle inwardly as a thorne in the heele: in that it leads men to equivocation, dissimulation, reservation, and in a kinde to a deniall of Christ, & to condemn themselvs in the things which they approve of, Davids heart smote him for a little. †

9. It gives just cause of offence (t) vnto the brethren weak & strong, and lies as a stumbling block in their way to hinder the due practice of Gods ordinances.

10. By it Idolaters are caused to shut their eyes and harden (u) their hearts against the truth: and soe consequently held the longer and stronger in the snare of the *Devill*.

11. It is for nature and kind the sinne of the high places: For wherein did the *Israelites* offend that way. But because (as *Rivetus*, w saith) of their owne accord, they made choyse of them places for divine worship. *Iunius* & saith soe too: when they sacrificed in

A L I O

nis loca arbitrio delegerint in Hof. 4. p. 146. x Annot. leuit, 17. 7.

ALIO LOCO in any other place then the Lord had prescribed, it was offered to *D. vils.* I will not here dispute of the material place, I mean: their temples of wood and stone, whether Christians in them may lawfully performe publicke worship: But this I do affirme, and will stand to it, that it is every way as evill to bring our spirituall offerings unto an *Idoll-state*, and there in it, by it, or with it, to present the same vnto God, as it was unlawfull for the Iewes vnder the law, to offer in the places before named: some say, *a* the former is much worse, because the same was never warrantable, whereas the other sometime was, as we haue else where noted, pag. 18. 19.

12. To conclude this practice takes away the crosse of Christ & persecution for righteousness. It decks an adulterer with the spoile of the spouse of Christ. It makes schisme in the Church in that men breake the order, and bounds which God hath set in it. *b* Makes way for greater evils as apostacie from God, sliding back to great vngodlines, and to bee corrupted in the substance of religion and purity of Doctrine: And what shall I say more. It gratifies the *Iesuits* in commending *(d)* blind obedience, and argues great presumptiō & pride of heart, as if man were wiser then God, &c could devise either some better meanes, or some other way for his edification, then the Lord hath prescribed *(e)*

I do not know vvhat engine of vvill and art some men haue, to elude these reasons, and to batter them so downe, as to make a safe passage through for a good conscience; For my part I confesse such do goe bejoynd my line and measure of faith, I dare not bevvise aboue that vvhich is vvritten, it is enough for mee to knowv and beleeve, that in this point vvce haue the vvord of God vvith vs and for vs.

a Lyr an.
comment.
in Amo. 5.
27.

b Melan,
in Evan-
dom. 4.

Advent. p

94.

c Pare. in

Hof. 8. p.

592.

d Massieu

In vita Ig-

nat Lais-

la.

e D. Wil.

let Com-

ment. in

1 Sam.

15. 23.

SECT.

S E C T. 8.

Object. 6. **O**Vr fix *Objection*, as hee layes it downe for us is thus. If there be no communion at all between the Teacher and taught, what profit then commeth by such hearing.

Treat.

* *Sacra
scriptura
tota vera,
necessaria,
sufficiens
viatori
consequen
dum finē
sum: nec
est dubia
via salu
ris. Ha
rum etiam
explicatio
& quantū
ad creden
da, & qua
tum ad o
peranda,
et quan
tum ad o
peranda
explica
tur, ex di
versis
scripturae
locis. Sco
tus in 1.
sent.
quaest.*

To this his answer is. The Church Officer feedes the flocke of Christ over which he is set, as the object of his ministry. Such as come in, (being not in Church union therewith) heares him so doing as a slander by heares mee talke or dispute with another, &c. Here is communion onely in the effects of the truths taught. It were usurpation in any to pertake in a Church-priviledge (which the office of ministry is) that were not in Church state first, & so if hearing imported Church-Communion, none but in Church-members might lawfully heare.

The *Treat.*, answers, are much like to one that turnes himselfe many times about, but moves not out of the place. All that he saith is. (*Homologia*) one thing often said over and over. That is a change of the state of the question, which is not about Church-communion, but whether a beleever, when hee heares a false minister in a worke of his office, doe such an action as can be proved lawfull by the word of God. Now to this (which is the maine* thing) we finde nothing in the *Treatise*, but much paper blotted wth *enthusiasmus* & *dogmatias* about questions and strifes of words, which are indeed vaine and vnprofitable, & and whereof commeth envie, strife, evill surmisings, rather then edifying which is in faith so to doe.

If I should say nothing to this, some would say there were some thing in it. Therefore I answer. 1. It is a false kind of reasoning (which *Logicians* condemne vnder the tearme, *non causa vt causa*) when a thing is spoken either with limitation or without, to conclude more then the praemisses: this fault the *Treat.* commits here; For he would perswade vs, that because the Church-officer & his flocke are *relatives*, therefore no man, not in Church union

union hath relation to his office. But we are not altogether such novices, but know a little how to distinguish Sophistrie from Philosophie.

(a) M. Const.
Cnvin.
Metaph.
l. 2. c. 1.
R. Goelen.
in corr. v.
log. p. 1.
c. 18.
Scal. c. 93.
de caus.
Lat.

(b) Fom-
sec. 5. Me-
taphy. c. 18
Quæst. 2.
Sect. 3.
Timpl.
Metaph. l. 4.
(c) Meta.
l. 5. c. 5

Touching *Relation*, the same may be considered, 1. in ordi-
natione, 2. in applicatione. For the first, which is a *Relation*
by order, or *conjunction*, that is, *relatio per se*, as Logicians (b)
Phrase it; Here now I grant in this kind of *Relation* no man
hath relation to the office of the Teacher, that is not in Church-
communion therewith. But for the second, which is, *relatio* The
imperfecta, or *per accidens*; Here I affirme that in this kind: The
Hearer, howbeit not in Church-estate, yet hath relation, to the
Office of the Teacher, and so far forth is the object of his Mi-
nisterie.

Aristotle (c) speaking of sundry wayes of *Relations* unto
persons and things, sets downe these particulars:

quis, quæ, unde, quæ, quæ, quæ, quæ, quæ, quæ.

So then, to goe where unlawfull Ministers teach, observe the
time, hearken to their Doctrine, shew the like outward sub-
missive gestures and reverence that others doe, performe di-
vine worship there with them, and among them: This is to
have relation to the *idol-state*, both of Church and Ministerie,
if the *Philosopher* speake truelie.

Againe, consider a relation in the parts thereof, 1. Here is sub-
jectum, viz. *Hearing*. 2. *Fundamentum*, i.e. a false state. 3.
Terminus, viz. *superstition* (but our Opposites name it *edifica-
tion*). 4. *Relatum*, to wheet, the speaker. 5. *Correlatum*, viz.
the Hearer.

And howsoever, it may be said, that in respect of Church-
union, the *Relation*, here is properlie in the two later, that is,
between the Church-officer and his Flock; notwithstanding this
cannot be denied: But for the other kind and way of *Hea-
ring*, albeit it be not the *Relation*, yet it is in *Relation*, and
belongs reallie to the prædicament or matter of the *Re-
lation*.

I am sorry, that I am constrained to speake so often of *Philosophie*, but indeed I can doe no lesse, considering, that leaving the Word of God, he seeks to lead men a stray, by abstruse and ambiguous distinctions, strange and wrapping words: Now, howsoever this may puzzel the understanding of some people, as not able to apprehend the *strong delusion*, yet the truth is, let them be brought to the rules and grounds of true *Philosophie*, (d) they are as unable to be defended by art and reason this way, as by the Scriptures. Notwithstanding I doe desire the person, whoe ever he shalbe that undertakes the cause here against me, to prove what he saith by divine authoritie; For I would willingly deale with him by that booke alone, as by the booke of all truth; Nay, I require Scripture, for without it, I shall beleeeve nothing, though he bring whole Cartloads of such carnall caveling deviles. But to proceed.

(d) Vera
Philoso-
phia cum
S. Theo-
logia nus-
quam pug-
nat: &
quod in
Theologia
verum est,
etiam in
Philoso-
phia; &
contra.

Reckerm.
disput.
Philos. p. 5

(e) M.
Const.
Cnirim.
Metaph.
l. 2. c. 1

(f) Com-
ment: in
1 Sam. c.
27 v. 4

& De Eu-
charist.

P. 216
(g) Pre-
face before
religious
Commun.

(b) Treat. of private Communion, pag. 10

2. To apply the hearing in question, to a *stander by*, that heares a man to speake occasionallie, and in a private way: Here againe, as in al the rest, he takes his scope without orbe or order; For where things are done, *ex mero alterius obsequio*, by a power & institution, there can be no participation in the administrations thereof, but it is a submission to the power, whether it be true or false. By such a gloze, the *Corinibians* might sicelie have put of *Pauls* reproofe: Seeing we were not in union with them, we eat at their sacrifice only as *standers by*, and in a private way: and so have no relation to the idol. But such a shift would not serve their turne; For whatsoever they did, it was to be determined, and reputed, according to the *publick acts*, and not as themselves vainelie fantasied: So (f) *Adams*, *Chy-*

The time was, when the *Treat.* thought that there was use (g) of a distinction of Religious actions, into personall and Church-actions; & how he understood it, he shewes afterwards

(b) in private I communicate onlie with the persons and personall

gra

graces of holy men; in publique I communicate with their Church-state and order, as also with the publick Ministry, and in, and with it with the Prelacy, whence it is.

The truth here, is never the worse nor lesse, howsoever he left it, for he that joynes in the exercise and practice of *publick actions*, he must necessarilie joyne himselfe to the *State, Order, Ministerie, &c.* in which, and by which the same are performed.

3. In this answer he plainly confutes himselfe: For marke all Readers that have sence: In a true Church he grants, there is *Communion* between the Teacher and taught, and the reason which he gives for it, is, because the *Flock is the object of his Ministerie*.

Now, if that in this way, make a Lawfull Communion; then by necessarie consequence, there can be no hearing in the other way, but must be an unlawfull Communion; My reason is, because the *Office of a Priest*, is not an institution of any one independent bodie, but of *universall Hyerarchicall state*, and extendeth it selfe too, and over all manner of persons whatsoever, I say so many, as doe congregate and bend an care thereto.

If any should object and say, but many of them, are *Parish-Priests*, and so resident in one place. I answer, this respects not the *State of their Office* at all, but onlie imports a licence that some have from their Prelate, to doe certaine services speciallie in this or that Assembly; not that their Office of *Priesthood* is here by anie way limited or circumscribed, but is, (as we said before) *universall* and every where over Sea and Land: Hence then, everie hearer must needs be the object of such a Ministerie, and so communicateth therewith, if there be any weight of reason in the *Treat.* words. And here we have veresied the old saying.

Ipse sibi nocet is alium qui ledere querit.

4. Where he saith, *here is communion only in the effects of the* ^{(i) Vno} *truths taught.* Here is another invention of his owne head, ^{absurdo} *dato, mille* and makes true the saying, ^{(i) grant one absurditie,} *and a thousand sequuntur*

(k) Clement.
Templ.
Metaphy.
l. 3, p. 251,
260.

(l) Rodolph
Goclen.

c. 9 p. 90
(m) *qualis
causa tale
causatum,*
(n) *idem
qua idem,
semper facit
idem,*

Arist. l. 2.
de Gen. &
corrupt.

c. 10,
(o) Arist. 2
Topic. c. 9,
5, 31,

and will follow. That the effects should be dividiuated from the working-cause, is against the rules of reason, (k). for common principles shew, that there is an essentiall connexion between them, and the former is to be considered for qualitie & kind, as the later is. These Canons are well known, *as is the cause, so that which is caused of the doing of the thing.* (n) Againe, *as is the same, so alwayes follows the same effect.*

We speake not here, of what may fall out by accident, (o) but of things considered in themselves. And to take it thus, and say, they effects are right and Lawfull, when the instruments, and working-causes are wrong and unlawfull; Or to say, I may communicate in the effects, and yet not with the instruments, or working-cause. It is (*caput vacuum cerebro*) as vaine a thing, as ever man held.

If a Traitor or Rebel should set up one to be a Judge, another a Major, &c. and give them commission to administer justice publickly; Were it Lawfull for any of the Kings subjects to communicate in the effect of their administrations, because the same in it selfe was just? I say no: For it were treason so to doe. And is it a lesser offence, to offend God in a matter of the like nature?

If a man may communicate in the effects of such actions (say good in themselves) whose instruments and working-causes are unlawfull: I say, let this be granted, there are few Idolaters, Adulterers, Theeves, Witches, but will easilie excuse themselves. But as it is a *Maxime* in the civill Law, (p) and grounded on the Law of God, (q) That to have any thing rightlie: just and lawfull instruments must be used; So it is in this cause here; For howsoever God may use what instruments he will: I say, bring his purpose to passe by what secundary meanes he please, yet hath he bound vs straightlie, not to make use of any unlawfull instruments or working-meanes, (whether it be *Church, Ministerie, Worship*, or any *Rite* or *Order*) in hope thereby to have some good effects.

And

(p) Fr.
Connarus
Comment.
juris civil.
l. 5, c. 9;
(q) Marr.
Azpilcue-
ta Enchy-
rio, c. 17,
p. 330, calls
it a breach
of the 7.
Commad.

And here I desire our Opposites to tell me, seeing as the *Treat.* (r) confesseth, that the Chancelour in the Consistorie, and (r) *Treat.* the Priest in the Pulpit or Desk, doth administer by one and the same power: Namely, that of the Prelate; which, from, and by him, both the one, and other doth receive. Why a man may not as well communicate in the effects of the administrations, done by the Chancelour in his Consistorie, so they are truths: As in the effects of the truths taught by a Priest in his Pulpit or Desk?

5. Though hearing simple imports not Church communion: yet all hearing in a Church-way, imports a justification and allowance of the state; both of the Church and Ministerie, in which, and by which a man is taught. And this we have already so proved, that unlesse men resolve not to yeeld to the truth, which is most plaine, but to kick against the prick, and with Cavils, Glozings, and facing out of things (like so many fowle feer to trouble the cleane water) they must needs see, and say, that the *Treat.* in this point held an error.

S E C T. 9.

THe two next *Objections*, and his answers to them, are not worth the writing downe. If any other, doe otherwise thinke, I wish much good it may doe him, that can make any good of it. But I proceed to the 9. *Objection*, which he frames in this manner.

He that beares, appears to have communion with the Church *Objection 9.* and Ministerie; and all appearance of evill is to be avoyded, 1. *Thef.* 5. 22.

To this, thus he answereth: The Scripture is not to be understood, Flood of all that appears evill to others out of an erroneous and deceived judgement, &c. but it is meant, either of the Doctrine in Prophesie, &c. or of that which appears evill to a right discerning eye. By this imagined exposition, I might not hyre a house in a Parish, where I were not knowne: seeing thereby I appeare a Parish member.

N 3

Aufw.

**Plutarch. in Apo- thed. lacon* *Anſw. 1.* I know not in truth, what better to liken this answer, then to that *Nightingale*, of whom a *Lacedemonian* * (when he had plucked of her fethers, and ſaw only a little *Karkesse* left) ſaid: *Thou art a voyce, and nothing elſe.* The truth is, the utmost that he hath here ſaid, is a meere colour of ſome thing, while nothing is to be found in it. For, what was in the *Objection*, remains ſtill *virtualiter*, for ought he hath ſaid to it, or againſt it.

2. If a man were to make a ſword for his enemy, he would ſet as little edge upon it as could bee, for to ſave himſelfe. The *Treat.* in framing this, and other *Objections* for us, is ſure to make them blunt enough, that ſo they may the leſſe hurt him, and profit us.

But ſeeing we have the weapon now in our owne hands, wee will doe our beſt to ſharpener it. Our argument therefore here, ſhalbe thus laid downe.

Whatſoever is an appearance of evil, to a right discerning eye, the ſame ought to be avoyded.

But to heare unlawfull Miniſters in Antichriſtian Aſſemblies, is an appearance of evil, to a right discerning eye.

Therefore it is a ſinne to doe it.

The Proposition is proved from *1. Theſſal. 5. 22.* and here granted by the *Treat.* The *Aſſumption* is as certaine by theſe reaſons following.

(a) *Acts*

& Mo-

nu. 1876.

(b) *ibid.*

1829.

(c) *Eckius*

Tom. 3. in

feſt. 5.

Mich. p.

706.

B. Iewell

on 1. Theſ.

5. 22. p.

219. Cent.

2. 1. 2. 4.

(e) *Exer-*

cir. Theol.

ib. 2. p. 111.

For 1. This going to the place where they goe, and hearing as they doe, is an occasion whereby a man comes into a ſuſpicion of idolatrie, and that he is of the ſame mind with the reſt, whatſoever otherwiſe he pretendeth; And thus have our Martyrs testified, as *Smith (a)*, *Bradford (b)*, and others. And that this is an appearance of evil, both *Papiſts*, (c) and *Proteſtants* (d), doe acknowledge it. *Peters* adjoyning himſelfe to the *Jewes. Gal. 2.* was *ostentatio falſae opinionis*; as *Parum (e)* ſaith, a ſhewing of the ſame error that they did, though his private meaning was otherwiſe: So here.

2. It is an appearance of evil, when men doe that, which cauſeth others to feare they are unſound. But ſuch a feare is here juſtly cauſed, For many holy men have counted theſe *Table-Coſtellers* (f), and ſaid they did it, to avoyd perſecution; And reputed this action much like the Counſell in the prophane *Orator. (g)* *It*

is
ib. 2. p. 111. (f) Aſſ. Monum. p. 1876, & 1829. (g) Servire temporibus apientin ſemper eſt habitum. Tul. in Ant.

is alwayes thought great wisdom to apply ones self unto the times.

The reason wherefore *Iohaphat* is blamed for his affinitye (b) with *Abab*, was *quia scandalum dedit subjectis quasi foris non improba: et idolatriam, quam domi abrogaveris?* This is their cause, who goe to false Churches: It makes the Godlie to thinke, that their performances among them, are not perfect; But that they have some sinister ends, both in comming to them, and going back againe to the other.

3. When idolaters see us present at their worship; they must needs hereby be hardened and hartened in superstition; And this is another breach of that precept in *1. Thos. 5. 22.* It is observed of some (k) that *Namaan* might not doe any civill reverence in the *House of Rimmon*, least through any appearance or shew of idolatrie, some might be strengthened by it, in false worship.

Augustine (l) writes very well to this purpose: *Deo te aske me* (saith hee) *how the Gentiles may be won? How they may be called to salvation?* FORSAKE THEIR MEETINGS, let them goe their toys, and then if they agree not to our truth, let them be ashamed of their fewnes. This Counsell wee shall doe well to follow; For there is not a readier way to bring people off, from their idolatrie, then to let them alone (m) as Gods bids us; Keep away from all their humane formes and fashions of Religion, and especiallie such as are round about us, and live amongst us, as *Carrwright* (n) excellently shewes.

4. It hath a shew of evill, in that it is a matter of active scandal, and giveth occasion to our brother, to fall into that evill. whereof it hath a shew; to wit, that there is no just cause to separate from false Churches, but that people may remaine members thereof: And howsoever, there be not here an intention in the doer, to draw another into sinne, yet of it selfe (o) this

is an *actum est* sale, quod de sui ratione habeat, quod sit inductivum ad peccandum puta cum aliquis publice facit peccatum, vel quod habet similitudinem peccati. *Aquin. 2. quest. 43. Art. 1. 4. 4.*

(b) 2 Chro. 18. 1.

(i) Pavau Exer. Theol. 1. 2 p. 101.

(k) P. Mart. Loc: Commun. Claf. 3. c. 2. p. 241.

(l) Tom. 10 Hom. 6.

(m) Hof. 4 17. See Iunius on the place.

(n) Reply 1. to Whigg: p. 131.

(o) Quam do ipsum

is an inducement to it; And gives another occasion to fall. And so much in effect writes *Zanchy* (p), on the place.

(p) *Explic.*
in 1 *1st bes.*
5. 22. p. hereby, men seeke to uphold such wayes and inventions in *divine worship*, as the Lord of old hath ordained to destruction (q). *Mordacab* would not give countenance, nor reverence to one of that Nation (r), whose name God had appointed to be blotted out under Heaven.

2 8. Rev. Wherefore did the Lord give so straight a charge unto Israel, to breake downe *Altars* (s), *groves* high-places, &c. *Ut ex eo intelligamus*; because, saith *Junius* (t), by this we should understand, that they were not to retaine any thing that concerneth either the substance or shew of Idolatrie. *Calvine* (u) speakes the very same: (So detestable is idolatrie before God) *Ut eius memoriam vult penitus deleri, ne posthac ullum eius vestigium appareat.*) That he will have the very memorie of it utterly to bee abolished, least any footstep thereof should appeare afterward.

(t) *Anal.*
in Deu. 12
p. 71. *Jacob* abolished out of his House not only the idols, but the ear-rings, *Gen. 35. 4.* because they were *superstitionis insignia*: *Esa. 27. 9.* *Monuments of superstition*; As *Calvin* (y), *Monilia Idolis consecrata*: jewels consecrated to idols; As *Pareus* (a): *Res idolatrie pertinentes*: Things appertaining to idolatrie, as *Junius* (b).

(u) *Comment.* in
Gen. 35. 4. To be short, would not God have the Jewes under the law, to countenance any humane devise, whether *Ministerie* (c), *Ministration*, *Altar*, *Sacrifice*, *Sacraments*, either by word, 8 22. 24. (d) writing, presence, assembling together (e), observing the time, coming to the place, bowing downe (f), kneeling, lifting up the eyes, paying of tithes (g), Offerings, Contributions, &c. & 18. 4. 7. And shall wee thinke that all these outward obseruances, are (d) of a. 16. nowv out of use, and that men in such respects may publickly countenance the vwayes of Antichrist. As for such, as so thinke, (e) *Deu.* 16. 1, 6. let them know, they are in error and sinne; And as the *Papists* have condemned *Montanus* for an Heretick, and yet retaine among them his vile opinions. So doe these men, embrace the

(f) *Deu.* 5. 9. *Pf.* 95. 6. *Hof.* 13. 2. *Eze.* 18. 6.
Neb. 10. 32. 37. *Ex.* 30. 16. *Eze.* 5. &c.

the lies and beastly vanities of *N.N.* that monstrous Monster, although in words they will disclaime all Familisme. †

Consider what I say, and the Lord give you understanding.

For the instance, vvhich bee brings of *buying a House in a Parish*, it is discrepant and impertinent, and of no validitie. For, let *Barnards* (g) usefull *Canon* be observed, *an licent, on decet, an expediat*, vvee shall soon see, there is no agreement between it, and the thing he applies it to.

For first, the Law of God alloweth us, to live where wicked men doe, and to have necessarie society with them in civill things, And thus the godly in all ages have practised. But let them shew us, where it is written, that we must goe, unto their unlawfull Church-meetings, and there worship God with them, and among them. I aske againe, who of the Saints hath done this? The Lord (b) sayth: *Let them returne to thee, but returne not thou unto them.*

2. It is seemly that we dwell among them ; and reciprocally give and take earthly helps each of other.* But in Religion we may not use any of their devises , as meanes and furtherances of our edification.

Elias was carefull to reparaire the Lords Altar ; For as Martyr (i) faies, he iudged it an unbefitting thing ; and a great indignitie to God and His truth, to Offer Sacrifice on Baals Altar. It men in those dayes had the Zeale of that good Prophet, they would scorne and loath to make use of any thing that is Antichrists. I say it againe, vvere men zealous for the Lord God of Hosts, they would feare to runne to false Churches and Ministers to be edified, It is not because there is not a God in Israel that ye doe.

3. This also is behevfull and expedient, as the Apostle (K) saith; But the other is not so, as we have before proved. For Conclusion, wherefoever I live, my constant absence from their Church is an evident token, that I have left them; But on the contrary; if I goe thither to worship, this gives them just cause to thinke that I approve of their unanctified standing; Whosoever therefore can make these two things hang together? I must needs say, *quidlibet e quolibet*, of every thing hee can make any thing. But of this no more now: let us hearken to what follows.

¶ As cats
loue not
the Master
of the house,
but his
household-
goods: so
many say
they cannot
abide the
Pope, & yet
loue his
household
stuffs to
well.

g Confi-
rat. Eu-
gen. 1. 3.
h ler. 15.

19. * *Compassiores mundi non erroris. We must be co partners with them in the world but not in their errors, saith Tertullia.*

i In his
Comment.
on the
place.

2^a 1^a Cor. 5. 10.

S E C T. 10.

THe next *Objection* is thus layd dovne: *None can heare without a Preacher: None can preach, except he be sent, Rom. 10. 14. 15. Therefore I cannot Lawfully heare him, that hath not a Lawfull sending.*

Treat.

His answer to it is: 1. *That Conclusion* is neither in the Text nor sound. 2. *I may Lawfully heare him that hath no Lawfull calling, as I have formerly shewed.* 3. *The sending there intended is Gods gracious worke of providence in raising up men, by enabling and disposing them to preach, &c.* 4. *If faith came by the preaching of unlawfull Ministers, it followes thereupon, that such Preachers are sent in the Apostles sence. This is the summe of his answer.*

Ans. It was a cunning trick, which *Themostocles* was once taught by a man of *Lacedemonia*; that because they might not take the Tables away, wherein a Law was engraven; He should therefore turne them up-side downe, which was as good as to take them away altogether. Howsoever, the *Treat*: takes not from us the Tables of holie Scriptures, wherein is written the Law of Christs Ministers, yet by a prittie devise, hee turnes them here up-side downe: Which is as good as to take them quite away. I know what I speake, and will stand to it; For if this place, *Rom. 10.*

* 2. *Cor. 14. 15.* respects not a true outward calling, but is to be understood promiscuously of all Ministers, be their calling never so false, diabolish, Antichristian. I say, if this Text be so to be interpreted, then have not the Ministers of God any more to say for the justification of their standing, then the *Ministers of Satan* (I use Pauls phrase*) have to say for theirs. Yea moreover, hence the base *Familiſt* (a), and such giddie-heads, who deny all outward calling to particular men, and say, every one that can preach the Word, are Ministers alike; Are justified in their most vile assertion. *Ō facinus horrendum, sancti viri.*

But to cleare the Text from the *Treat*: false glosse; And by it, to prove the truth, which we hold; I will here lay downe this argument:
condemns

the partie, whose title is right and good.

If

If Paul by sending, Rom. 10, 14, 15. doth not at all intend unlawful Ministers: Then are not unlawfull Ministers to be heard: But the first is true, therefore the second.

The proposition which needeth only to be cleared, may be thus manifested: Such as the Apostle intended, Rom. 10. ought and may Lawfully preach: But Antichristian Ministers, neither ought nor may Lawfully preach; Ergo, the Apostle, Rom. 10, means not Antichristian Ministers.

The Major is most evident, and cannot be denied by any that beares the face of a Christian. The Minor is cleare and certaine by these Scriptures (b). Besides granted of all, both Papists and Protestants. To wit, that it is great sinne to exercise any spirituall function or Ministerie, without a true outward calling. Of this judgement were Francis Ribera (c), Toletus (d), Royardus (e), Luther (f) (c) Feria Pareus (g), Piscator (h), Ames (i), Slater (k), Cartwright (l), Wil-son (m), Bilson (n), & others.

2. If we may Lawfully communicate in, and with that Ministry, which the Apostle speaketh of, Rom. 10. 15. then he intends not here any unlawfull Ministerie. But the first is true; Ergo the later is true also.

The Proposition cannot be doubted off. The Assumption wee prove by our Opposites Confession; For they grant, it is unlawfull to communicate in, and with a false Office.

3. If the Holy Ghost doth testifie that by sending, Rom. 10. the true and Lawfull Ministers of Christ are intended: Then are not false and unlawfull Ministers intended in that place. But the first is true; Ergo the later is true also.

The Proposition is grounded on the words of the Text: How shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospell of Peace, and bring glad tydings of good things.

These words are taken out of Esa. 52. 7. where the Prophet according to the interpretation of all Learned men upon the place hath reference to the Ministers of Christ; I say, to such only whose outward calling (whether extraordinarie or ordinarie) was full and true.

Prose 1.

(b) Heb. 5;

4. Numb.

16. 5, and

18. 7.

2 Chro. 26

18. 18. 14

23. 1er. 23

21.

(c) Com-

ment. in

Heb. 5. 4.

(d) In Job.

10. pag:

597.

(e) Feria

Pareus (g),

Piscator (h),

Ames (i),

Slater (k),

Cartwright (l),

Wil-

son (m),

Bilson (n), & others.

(f) Com-

ment. in

Gal. c. 1;

v. 8.

(g) Com-

ment; in

Heb. 5. 4;

(h) ibid.

(i) Cas.

Consc. l. 4.

c. 25.

(k) On

Rom. 2.

v. 3.

(l) Repl. to

Wbig; p.

54. 63.

(m) Com-

ment; on

Rom. 10;

v. 15.

(n) Clau;

So Gov.

o Com-
ment. in
Esa. 52.7.

p ibid.

q ibid.

r ibid.

s On the
place.

t ibid.

u ibid;

y ibid;

a ibid;

b ibid;

c ibid;

* Ier. 14.

14; Rev 9

3; and 13;

14; 15, 16

and 18; 15

17;

2 Thef. 2;

3; 4;

2 Chro.

II. 15;

Rev. 16.3

e Quia

non mit-

tuntur

ab eo sed a

Diabolo.

Explicat.

Philip; 3.1

p. 176.

Tom. 4.

J Repl; to

Whig.

p. 88; 204.

g Expos.

Scrm;

mount.

Mat. 7.

So Cyrillus (o), Dionysius (p), Arcularius (q), Wigand (r), Hy-
perius (s), Bullingerus (t), Mollerus (u), Zwinglius (x), Marlor-
ius (y), Gualter (a), Musculus (b), Vrsinus (c), Oecolampadius, and
others.

The Assumption needs no prooffe; except a man would make
some question, whether it should be day, when it is manifested to
him, that it is not night.

4. If unlawfull and false Ministers are not sent from God;
But from the Devill and Antichrist; Then doth not the Apostle
in Rom. 10. 15. intend false and unlawfull Ministers; But the an-
tecedent is true; Ergo, also the consequence.

The Major or antecedent is ground d on these Scriptures *. And
among other reasons layd downe by Zanchy (e), wherefore un-
lawfull Ministers shuld be avcyded, he gives this for one; Because
God sends them not, but the Devell. So Cartwright f speaking
of the Hierarchy (vvhich comprehends all false Offices in the
Kingdome of the Beast) sayth, it came out of the Bottomlesse pit of
hell, and from the Devill. Perkins (g), Pareus (h), Musculus (i),
Laton (k), the Authors of the Admonitions to the Parliament (l),
and others say so too.

The Assumption is as manifest, For durst any man affirme, that
Ministers not sent from God; but from Satan and Antichrist, are
here meant by the Apostle.

5. Such have a promise of Gods gracious presence with them, and
of his blessing on their labours and Ministerie. who are said, Rom.
10. 15. to be sent; But unlawfull Ministers have no such promise of
Gods presence with them, nor of his blessing on their labour and Mi-
nisterie. Therefore by sending Rom. 10. the Apostle intendeth not
unlawfull Ministers.

He that should denye this argument, would shew more spight
then wit; For both parts are as cleare as the Sunne at noon-day.
For the other part of the reason, there can be no exception against
it, For seeing this place, which is the foundation of their cause, is
very Sand; the whole building (like a tottering wall) must needs
fall to the ground.

2 For

Mat 7; p. 239; vol. 2. b Comment; in Mat. 24. 23. i Comment; in
Mat. 7. k Syons Plea. l Admon. 1.

2. For his sayings; *He hath before shewed, that it is Lawfull to*
heare him that hath no Lawfull calling.

I answer, I cannot finde this proved any where in his Booke; For I professe in the word of truth, I see little difference betweene his grounds for *hearing in false Churches*; and the *Nicolaitans reasoning for eating in idol-Temples.*

For thus they would plead: (m) Meats and Drinkes are the good Creatures of God, and may be used in a civill way Lawfully; Now we receive them no other wise, what soever ends and respects others have.

Convenient, velus nomina saepe suis;

What is the *Treat.* plea but the same: *Hearing is a naturall action*: And although he heares false Ministers, yet is not his private meaning to honour the *state of the Office*, as the rest doe. Thus (*Chimus ad Comm*) their Doctrines are alike.

But doth not this in the meane time, shew a desperate cause, which hath not any authentick records of the *Holie Ghost*. Under the shadow whereof, it can find any shelter to throwd it selfe.

What, in the whole Booke of God is there not one place of Scripture to be found? What, nothing in the Propheies? Nothing among all the writings of Christ and of his Apostles? But it must bee held up (as the Apostle speaketh *in tu vultum*) by the sleights (n) of men, and cunning craftines, whereby they lay in wait to deceive.

Against this kind of reafooning, I might here bring that exception which *Tertullian* [o] did of old against his Opposites. *What hath Athens to doe with Jerusalem, the Schoole of Philosophie with the Church of Christ.*

In matters of faith men should so weigh and consider of things, as not to write what reason, but what Religion, not what Philosophers, but what the Prophets and Apostles, not what fancie thinks, but what the Spirit of God doth say.

Indeed, if a man list to be contentious, he may finde something to say to every thing, though little to purpose to any thing; For what cause so bad, but some will have a colour for it.

[o] *De praescript: advers: haeret.* [p] *Sensus nostri, & enarrationes sine his testibus non habent fidem.* Origen: in Hierom. Hom. 1.

m Euseb:
lib: 3: cap.

29; *treuam*
lib: 1: c. 25

† *Evange-*
lice & A-
postolice
literae, &
veterum
Propheta-

rum Ora-
cula per-
spicue nos
instituunt,
quid oportet
sapere de volun-
tate, &
sensu Dei.

Ponentes
ergo con-
tentionē,
ex divini-
tus inspi-

rati Ora-
culis qua-
ramus so-
lutionem
eorum,

que pro-
ponuntur.
Theod. lib.

I: c. 7.
[n] *Ephes.*
4. 14;

(p) *Han-
ding in
conſolat.
of the
Apolog.*

(q) *P. Cle-
mens.*

(r) *Pſal.*

119 10.

29. 43.

(s) *Com-
ment. in
Rom. 10.
15.*

Hath not the Stewes of Rome found Patrons [p]. Have not ſome defended commones of Wives [q]; yea and worſe too; There- fore with the Prophet this ſhall alwayes be my prayer: *O let mee not vvander from thy Commandements; Remove from mee the vvay of Lying; And take not the Word of Truth out of my*

3. For his Expoſition, it is drawn in by the haire of the head; And well, it reſembleth a Shipmans hoſe, for you may apply it to vvhat you wil, rather then to the point in hand. There is not a Writer, I am perſwaded, that ever gave ſuch a ſence of the place; As if wiſedome had been borne with him, and ſhould dye with him.

I ſhall not ſteppe out of the way, to call in here a few well de- ſerving audience of the Learned. Famous Pareus (s) an inter- preter one of a thouſand; upon the place writes thus: *How ſhall they preach, except they be ſent, why ſo? What hinders but he may preach that is not ſent? indeed he may ſo to doe, but not as Gods meſſenger: For as no man is the Kings Ambaſſa- dour, unleſſe he have his Commiſſion: So ſuch Preachers as will declare in Gods name his mercies and benefits, ought neceſſarie to be ſent by him; For he rejecteth all them as intruders, which runne and teach without his Commiſſion. Vnto the preaching there- fore of the Word, a calling is required, &c. And though hee ſpeake here properly of the Apoſtolicall Commiſſion, which was extraordinarie. Notwithſtanding it muſt alſo be underſtood of or- dinarie Miniſters: For none is a Lawfull Preacher of the Word, except God call him. Now, the Lord calls ſome immediately, as of old the Prophets and Apoſtles. Others mediately by an outward calling of the Church. So be. The very ſame Hyperius, Fa- gius, Ochinus, Toſſanus, Olevianus, Grinæus, Martyr, Roſſoc, Hun- nius, Rungius, Brenſius, and others on the place.*

Now, how ſoever falſe Miniſters are not ſent of God, according to the intent of the Apoſtle, Rom. 10. 15. yet I confeſſe, he hath a ſpecial guidance, government and direction, both in their rayſing up, committing forth, and preaching ſuch and ſuch truths, for the good of his elect in many places where they ccome.

It is ſaid of Joſephs Brethren, *that out of envy they ſold him to the Midianites (t);* and yet the Scripture elſe-where ſaith (u); *God ſent him into Egypt.*

Now

Now, surely the same God, which could use their malle, by which he was sold into Egypt, for the corporall profit of his people there; he can use as well the power (x) of Antichrist, (by which the Ministers of false Churches have their calling) for the spirituall comfort and good of his chosen ones. And howsoever hee is no author of *unlawfull Ministeries*: Neither can it be properly said that he lendeth them: Yet he so wisely ordereth and disposeth of them, that he brings to passe hereby, his owne purpose and will, to the praye of the glorie of his grace, in the propagation of the Gospell, to the conversation of many.

But let it here be remembered, that their places for all this, are not the better, neither their administrations the more warrantable; Nor any people the more justified to heare them, then were Jacobs Sonnes to be justified in what they did to their Brother, because the Lord by it did them good.

That which God doth this way is not of any promise (a) that he hath made, but out of his superabundant grace, turning the finnes of his people (as the Apothecarie doth poyson to Medicines) to their profit and good. [b]

Lastly, that which he saith *followes*, it followeth not, but is (*supra-* accomplish
3. 1. 1. 1.) a Conclusion il-gathered. But I see it is an easie thing *ment of*
 to conquer, if begging will procure one that. Put case usurpers of Gods will
 of civill offices, (should) by their administrations profit some people; and plea-
 Must it follow therupon, that such men are sent forth by the King? sure, either
 Indeed so it must be taken, or else the Treas: exposition is neither in the
 in the Text, nor found. But (*cadet in cursu*) he runnes in vaine, as safety of
 he hath done all the way before. *his Church*

Before I end this *Session*, I desire to aske one thing of our O-
poules. Suppose there be a man whom they would heare, but
know not whether ever any conversion hath followed his preach-
ing: May they in such a case heare him or no? If they say yes,
then wherefore are the effects of false Ministers made the maine
ground of hearing them? If they say no? Then how can they
heare any? Considering they know not certainly by whose
preaching another is converted. *As is the way of an Eagle in the
aire, such is the way of an adulterous Woman*, it is hid and cannot
be seen.

forth are most holie workers ; But so farre as they respect the action done, and instruments, they are wicked workes, and they instruments are sent from the Devil. Parents in Hof. 8. p. 529.

S E C T. II.

THE 11. *Objection* is thus laid downe: *The sheep of Christ heare his voyce, but strangers they will not heare: Job. 10. 3. 8. 37.*

He answereth: *Christ doth not there speake of the outward hearing, but of the hearkning unto; that is, as he expounds himselfe, Vers. 3. 4. 5. 14. 16. 26. 27. of the knowing and beleeving of his voyce, and following it, &c.*

Ans. It is a speech of Augustine (a): *Be not many masters, dissenting from the Doctrine of Christ, our only Master.*

The Counsell is good, for it is a great sinne and hurtfull vice, to be rash and adventurous upon opinions, in matters of Religion, where men are not first well informed in judgement, by true grounds of knowledge. Now truely I have not seen in so short a

Tract. any man that hath more adventured to broach private conceits, then the Treat: and to single himselfe out from all writers, ancient and moderne. As if his fancies like Oracles were to be lickd up; and his *avos ipa*, be said, as another Pythagoras (b) must be rested in; or as the Popes Traditions (c) to be received, as if Chrst spake them. But before I come to discover the nakednes of his answer, I will first from this Scripture lay downe this argument, *quam*

do novim Such as Christ intendeth by strangers in Job. 10. 5. may not Lawfully be heard.

But Christ by Strangers in Job. 10. 5. intendeth unlawfull Ministers.

Ergo unlawfull Ministers may not Lawfully be heard.

The Major is without controverſie. For 1. the Greeke *audav* in Pythag. *su*, is of that plainenes, as no witt of man can put by the force thereof; Properly it imports a going after another bodily (d); as a Scholer followeth the Master to be taught.

2. It cannot be shewed * that words so generally laid downe, as these, (*ἀλλοτριῶν δὲ οὐ μὴ ἀκροαθήσεσθαι, ἀλλὰ φίλων καὶ ἀγαπῶντων, &c.*)

are
stin. 19. *ε. sic omnes.* [d] *Mat. 4. 20. 22 25. Mar. 1. 18. Job. 1. 37. 38. 40. Acl. 11. 18.* * *If they can, let them.*

are used any where to restraine a person only from beleieving the Doctrines of false Teachers, and allowing him in meane time freely to heare them.

3. Whereas Christ saith, *they will flee from him*, this must surely bee understood, *animo & corpore*: For otherwise with reverence be it spoken: The prohibition here were unnecessary and vaine: Considering if true Ministers shall erre in Doctrine, wee must flee from it (e). So then by this Exposition, there is nothing more meant of *flying from Strangers*, then from Christs owne Household servants. The which to affirme is as the Philosopher saith (f), *absurd & idle*. Finallie, Learned Men generallie, understand it of flying with bodie and mind. And so not to come neere the breath of unlawfull Ministers. So *Augustine* (g), *Cyrill* (h), *Chrysostom* (i), *Calvin* (k), *Hunnius* (l), *Zepperus* (m), *Tossanus* (n), *Sinmsius* (o), *Royardus* (p), and others.

The Minor is undeniable, and proved 3. wayes. 1. By divine authoritie, which gives them often this title. 2. By their agreement and likenes: in Scripture men are named *strangers* in respects. 1. Of their strange sect. [g] 2. Of their strange Religion. [r] 3. Strange Lawes. And lastly, of the strange work and service which they doe. This holds true here in the case of unlawfull Ministers; For 1. they are not citizens with the saints and of the Household of God*. 2. Their way and manner of serving God, is contrarie to the rules and orders, which hee hath prescribed. 3. Their *Canons* and *Institutions* are none of his, but Satans and the Bishops. 4. In their administrations (according to their Service-Bookes), they serve not Christ, but Antichrist.

3. By the testimonie of Learned men, as *Pareus* (a), *Polanus* (b), *Danaus* (c), *Toletus* (d), *Luther* (e), *Hoffmister* (f), *Gualianus* (g), *Poligenarus* (h), *Topiar* (i), *Anton: Gonistern* (k), *Rhemist* (l). All these affirme, that vvholoever taketh upon

P

him

Mar 2 11. Ps 81. 9; s Iudg. 19. 12; Neb. 9. 2. u Luk. 16. 12. We speake not here of the invisible Church, but the true visible. a Comment: in Hebr. 5. v. 4. p. 211. b In Ezech. c 44. p 800. c Comment: in 1 Timor. 5. 22. p. 343; d in loh. 10. p. 597. e Enarrat. in Evang. Tim. 5. p. 158. f Hom. in Evang. Dom. 9; Post Trinit. g Comments. in Gal. 1. p. 241. h Dom. 7, post pent. in Evang. p. 26. i In Evang. Dom. 8; post Trinit. p. 73. l Postil; Off. post. pent. p. 175; l Annot. in loh. 10; v. 5.

(m) L. 4. him to preach without a Lawfull sending, commeth in, not by a Lawfull Election, and holy Church Ordinance, but breaketh in against Order, By force and favour of men, & by humane Lawes.
 (n) L. 1. *Stramat.* he is a stranger, a thiefe, a murderer, according to Christ, saying in
 (o) Lib. 1. *Io. 10.* and thus have the old Writers expounded the place. As
Epist. 6. *Irenaus* [m], *Clem: Alexand.* [n] *Cyprian.* [o], *Didymus* [p], *Rupertus* [q], *Theodorus* [r], and others.

(p) In *Iob. 10.* To come now to the *Treat. 1.* His whole answer is meereely a declining from the state of the question.

(q) In *Iob. 10.* *A negatione unius disparatorum ad positionem alterius non valet argumentatio.*

(r) *ibid.* He reasoneth for all the World, as if one should reason thus: A man may not put in practice the bad Coun'tell of a murderer or thiefe; Ergo, he may heare them. Christ (saith he) will not have us to belevee and obey the unsound Doctrines of *strangers*; Ergo, he doth not speake of the outward hearing of them.

Diffido oculis meis, & identidem interrogo, anegerim, an viderim [s].

(s) *Plin. Paneg.* I suspect my sight, I question my Copie, I aske of my selfe againe and againe, could the *Treat.* write sounskilfully; For if this be not a *non-sequitur*, then fooles cannot speake *Non-sence.*

(t) *Bel-larm. de Ecclef. triumph. l. 1. c. 12.* 2. His distinction betweene *hearing* and *hearking*, is much like to that of the *Papists* [t], between *Dulia* and *Latria*. The Scripture forbids worshipping of angels: True say they, as *Mediators*, [u] so it is unlawfull, otherwise not; Christ bids us to fly from strangers, and not to heare them: yea, saith he, as to obey their Doctrine; otherwise we may follow them, and heare them; is not this to presume above that which is written? Surely, if men may take such boldnes in expounding of the Scriptures, the grossest Idolater may excuse himselfe easily.

(u) *Hassels pro invocatione. c. 19, p. 47.* 3. I grant that to heare is some time taken for *beleeving*, *approving*, *following*, &c. But what of this? Will it therefore follow, that Christ in *Iob. 10, 5.* doth not speake of the outward hearing of strangers.

* *Neco-nare quid fieri non potest.* I may safely protest his prooffe here, is onely his bare opinion: And he argues *ex non concessis*: From that which is not granted. I thinke no wise man will engage himselfe to defend the conclusion, which cannot be defended.

4. Where he saith, *the strangers of whom Christ speaketh, were of the true Church and of Israel.* * *I heare that some*

If his meaning be, that Christ here hath respect only to them, *say, that these later* he is greatly deceived. For he intendeth all *strangers*, which in the sence of the Scriptures, either then were, or afterwards should come into the world, whether of the true Church of Israel, or not. *the Treat.*

It hath hitherto been a ruled case among divines, *not so distinct* *where the Word makes no distinction*; But the Treat: keeps seldome this Canon; For as Lizards, who out of the open field doe runne into Bushes, So he leaves the plaine Text. and literall sence of the Scriptures; And turning their necks cleane about *, *Now, these say* makes them speake what he pleaseth; And by this meanes neither dealeth with the Objection, nor cause of the Lord, as is *so, because* meet.* *they lead*

5. It is a question, whether the Godly in the Iewish Church, having by hearing discovered the Scribes & Pharisees to be *strangers*, that is, *false Prophets*, mought afterward heare them againe. *to loose walking,* The Treat: [a] was once of the mind that they might not; and gave some reasons for it [b]. But howsoever, the case is not easily to be determined; considering the state of that Church & time; *and there fore they like them* Yet this is cleare to all men of sound judgment, that in the Churches now under the Gospell, *false Prophets* may not bee suffered; But after due and orderly conviction, (beeing found so, and *the better.* For other- abstinat) they are to be rejected, and so no outward hearing of *wisely they* them any more. Of this judgment Camerius (c), Borham (d), *are much worse. Vn-* Tassanus (e), Oecolampadius (f), and others *les to*

Lastly, by his answer, all false Prophets may be heard; For, if nothing make a *false Prophet*, but (as hee sayth) unfound Doctrine; And Christ doth not forbid the *out- proves a* ward hearing of such; Then what I said followes necessarilie. Now, *thing* if this were true, Lord, in what a miserable case were Gods *soundly by* people. But it is neither so nor so; For the Scriptures shew the *the Word* contrarie; besides he contradicts here himselfe, and is so variable *of God;* and unfixed in that thing. As it may be said of him as it was said *of is not so*

P 2

good as a bare and bold affirmation. [a] See his justification. separat. pag. 434. [b] To be lightly moved in Religion, is Childish weakenes, sayth be: divine & Mor. Observ. p. 44. It had been a happy thing, for the Church of God, if he had not shewed such a Childish weakenes. [c] Comm. in Apoc. 6. 3. [d] In Apoc. 6. 3. [e] In Mat. 6. 7. [f] In Mat. 6. 7.

† Melanch. in Cron.

* For they need not

by his writing leave their unbleſſed ſtanding. For ſo they only preach the truths of the Goſpell. They ſtand not. And then what need is there to lay downe their falſe Office.

† of Severus: *Omnia ſuit & nihil ſuit.* Hee turneth every way, and cannot paſſe any way. He anglieth in all waters, and yet catcheth nothing; he hath ſpent all his oyle, in making a ſalve for the foule ſore Antichriſtian Preiſts; and yet to ſay (as the truth is) hath left them in a worſe cauſe * then he found them.

S E C T. 12.

THE 12. Objection followeth thus: *The Scriptures of the Old and New Teſtament warne Gods people of falſe Prophets; which the Miniſters of that Church are, having an unlawfull calling.*

Treat. To this he thus replies: 1. *They warn not to hearken to them, nor to helpe them; But to try them, which without hearing * Not as them, cannot be done. Not that all falſe Prophet are to be heard Apollo by all, that they might try them; For that were to tempt God: answered But now I answer * the Scriptures cited; which ſpeake of Prophets the Jewes in the true Church, which were to be heard, till they were orderly re- by the preſſed, or at leaſt plainly diſcovered by their Doctrines heard to Scriptures be ſuch.*

Act. 18. Anſw. The ſouldiers which ſerved *Marcus Antonius*, fell ſiſt. for ſo unawares on an *Herbe* *, the vvch greatly diſtempered their he could hea ls. To ſay, vvhat my mind gives me, it vv as an unbappie nor: ſeeing thing, that ever the Treat. found out this Wild gourd, for it bee vvrites much weakned his large abilities, and cauſed him in this point, againſt to be no more like the man, that he was, when he was againſt them. it; Then an apple is like a nut. †

* Appian.

de Bell. Parth. † We cannot apply the ſaying in the Greeke Proverbe to him *divitibus ſperis divitibus.* Our later thoughts be wiſer then our fiſt. For here he rather ſtriveth then teacheth; As Ierom. confeſſeth of himſelfe, being reproved by ſome, for writing ſome thing againſt Iovinian (as the Treat. doth againſt us) by way of contention, rather then of Doctrines. Hierom. in *Apolog. ad Pammachiu pro libris adverſus Iovinian.*

Some

Some thing he would say here, but to professe my owne ignorance, I doe not understand him.

For 1. he peremptorie denies the whole *Objection*; and so consequently affirms that all *False Prophets* may be heard; yet presently with the same breath, he unlayes what hee had sayd before; And sayes, *all false Prophets are not to be heard by all*; And within 4 lines after, lets both sayings fall againe, and sayth, *false Prophets, being discovered so to be, are not to be heard*. This is so deepe and inextricable a riddle for me to unfould, that I must confesse my selfe here *Davus*, nor *Oedipus*. And therefore will leave it for what it is, and come to the defence of our A gument.

1. Howsoever the *Treat*; in the point of hearing of *false Prophets*, is off, and on, so that no bodie by his words can well tell, what he held; yet, as I have before shewed, Gods Word damnes it utterly.

And to the former reasons, these may be added, 1. That the members of Christ, and the members of Antichrist, must not be mingled together, but in all the points of *Religious Communion*, as Prayer, Prophesie, Preaching, &c. be separated and apart; For to doe otherwise, is as great indignitie offered to God, as to take the members of the bodie, and make them the members of an Harlot.

2. If Christ, who in those last dayes speakes evidently by his Gospel and Spirit, had judged it fit, that his Children should goe unto false Churches, he would certainly have made known the same to them. (2)

3. This seemeth much to eclipse the glorie of Christs wisdom and saythfulnesse, in providing for the full and perfect instruction of his people in his owne Ministerie: That they should neverthelesse (like an unchast spouse) goe out from, and make use of a stranger. ‡

Moreover, for the *Edarned*, they are against all hearing of all *false Prophets*, and speake downe right, as the Word of God doth in the thing; I find in their writings, no such false and idle distinction, as the *Treat*: deviseth; namely, that some *false Prophets* may be heard, Others not.

As for the weaker sort (a), and lesse able to discern of things that differ: they must not heare them: but the stronger and wiser may. As this is the *idea* of his owne head, so for ought truly I an Harlot.

† Pag. 81.

* 1 Cor. 6

15.

(a) *Civill observeth that such of the things done by Christ, are written, as the Writ- tets*

thought to be sufficient for manners and Doctrine. In Evang. lo. lib. 12. c. 68.

† *An honest man would be ashamed to be seen*

to be fami liar with

(b) *Serm.* know he walkes alone in it. For, I am sure, *Calvin* (b), *against idol.* *Musculus* (c), *Pareus* (e), *Zanchy* (f), *Fenner* (g), *Palladius* (h), *the Rhemists* (i), *the Douay-translators* (k), &c. those speak otherwise; yea, and some Elder Writers too. As *Theodorus* (l), *Christome* (m), *Eusebius* (n), and others.

(c) *Comment. in Mat. 7.* These say (as I before said) that no false Prophet is to be heard, ver. 15. by any person whatsoever.

(d) *In Mat. 7. 15.* 2. For those two Scriptures, *Deu. 13. 1.* *1 Iob: 4. 1.* here brought, to prove it Lawfull, to heare unlawfull Ministers: They are as fitly brought, as were the two witnesses brought against Christ, to prove him a transgressor.

(e) *Comment. in Psal. 16.* For 1. the hearing, mentioned in those places, respecteth only a true Church.

(f) *Explication. in Philip. 3. v. 1. p. 174.* Again, it concernes no hearing of false Prophets; but the godly are there admonished to examine the Doctrines delivered to them in a right way and order; And if they find any by teaching to be a false Prophet, they are to depose him, and afterwards not to heare him againe (o); And thus our best Writers interpret the places: as *Franciscus Smertus*, *Orinaus*, *Danans*, *Bagenbagius*, *Selnecker*, *Hunnus*, *Oecolampadius*, and others.

(g) *interp. Son: ch: 1. v. 7; 8;* Now, marke (good Reader) how this hangs together. If the Saints in a true Church, may heare one that is not known, to be a false Prophet, but afterwards by his unsound Doctrines plainly discovereth himselfe so to be; Then may they goe unto a false Church, and heare one, whom they certainly know to be a false Prophet before they goe, &c. The expression of it is conviction enough.*

(h) *Postil; Dom. 8;* The Treat: goes thus forward. 2. No mans unlawfull outward calling, makes him a false Prophet; Nor his outward lawfull calling, a true; But his true or false Doctrine only, makes him a

(i) *Notes on ps. 16;* true or false Prophet. A man may have a Lawfull Office of Ministerie, and yet be a false Prophet: if he teach false Doctrine; so he may be a true Prophet, if he teach the truth, though in unlawfull and Antichristian state of Ministerie.

(j) *2 King: 5;*

(k) *P. 941;*

(l) *L. 4;*

(m) *c. 14.*

(n) *In Mat. 7. v. 15.* (n) *Lib. 4. c. 22.* (o) *Populus Christianus detestatur eorum erroribus fidem non habere, aures ne praebeat, sed tanquam insuperficiat. Par: in Mat. 7. 15.* * If it be a fit thing to use a Touch-stone, for triall of coyn, and that finding the same false, to refuse it; then it is meet, to receive money knowne to us to be counterfeit, and false. If this be absurd, so is the other too.

Answe.

*Ans. I never saw in my life, an error held by a man of learning, that hath less brought to countenance it then this ; For a Distinc-
whereas others, commonly doe quote Scriptures (albeit ill applied) 40, c. 51.
& alleadge for themselves the judgments of other men. He goes Papa.
not this way to worke; But as if he had to deale only with Papists; b Numb:
we must take (as they must the Popes [e] Decrees) his will for
a reason, and measure things by the rules of his breast.*

But surely such kind of reasoning will have little waight in the
conscience of any truly fearing God. For they wilbe loath to
leave an old saib for a new fencie.

He sayth, No mans unlawfull outward calling, makes him a false
Prophet; But I say, it doth ; And the Prophets (b), Christ (c), and his
Apostles (d) say so too. Perkins (e) is held among all the Godlie
Learned for a soled and judicious Writer ; Now, what his judge-
ment herein was, hee sheweth it thus: The first note whiche
we must make of a false Prophet is this ; Namely, to come on his
owne head; and to preach not being sent ; And by this marke are
false Prophets noted, Jer. 14. 14. I have not sent them, neither
did I commaund them, and yet they Prophetised in my name.

And no lesse doe these words of Christ import, they come unto
you, that is of themselves, without a calling from God and his
Church, So he.

What he sayth, is laid of Hierom f, Chrysostome g, Cyrill h,
Paterus *, Luther b, Pelargius i, Aquinas k, Corvinus l, Bullin-
ger m, Ferus n, Guiliandus o, Bugenbagius p, Toletus q, To-
piar r, Hoffmeister s, and others.

Againe, if an unlawfull outward calling, make an unlaw-
full Minister; then it makes a false Prophet ; For according to the
Scriptures, it is all one thing, only expressed in sundrie tearmes.

in Jer. 14. 14. † in Mat. 7, Tom. 1. * Comment. in Mat. 7, 15.
b Enarrat. in Eyang. Dom. Off. Post. Trin. Tom. 5. i Quæst.
Eyang. p. 97. k In Comment. in Jer. 14. 14. l Post. in Sexages.
p. 54. m Comment. in Jer. 14. 14. n in Jo. 10, p. 239. o In
Ephes. 1, p. 292. p Comment. in Jer. 14. 14. q In Jo. 10, p. 599.
r In Dom. 3; Post. Trin. p. 73. s Homil. in Eyang. Dom. 9, post.

‡ Divine & Mor: The Treat. tells us that *their sinne is great, and full of presumption*, who shorten and strengthen the Scriptures to make way for their owne devises.

‡ And take all for false Prophets, which are unlawfull Ministers, he (to make way for his owne devise) will reſtraine the appellation to ſuch as erre only in Doctrine. And thus he makes good the rule, which Logicians terme *de omni & de nullo*, as if true in the general, but not in the particular; As if true, that all unlawfull Ministers in the ſence of the Scriptures, are false Prophets; yet ſuch as are maker; unlawfull Ministers in reſpect of their unlawfull outward calling, who inclo- are not false Prophets.

ſing up of Laſtly, I would know, whether *Corah* burning true inſence, and his E- *Ieroboams* Preiſts, offering true ſacrifices, were false Prophets: piſtle, if they were, (as no rati- onall man will denie,) then the other fol- loweth conſequently.

crows out; But I geſſe what cauſed this error in the Treat: hee found in Like a the Scriptures, that ſome are false Prophets, becauſe of their false Cock of Doctrines; Hence hee concluded; there were no other false the game Prophets; But it followes not, unleſſe a man will ſay, he that robs that hath a houſe, is a theife; Ergo, there are no theeves; but Houſe- beaten Robbers. The which thing, whoſoever holds, ſhalbe Paralogizer, all his fel- a deluder of his owne ſoule ‡.

lowes out Touching the other point; he ſpeakes (*τοπὸς αὐτοῦ*) in con- ſideratellie, for to ſay, *No mans outward Lawfull calling makes of place, him a true Prophet*; For as in Wedlock a woman is truly a now let wife immediatellie upon the action of her Lawfull marriage; yea them tell though ſhe ſhould afterward never doe the duties of a wife; So us, where he is a true Eccleſiaſticall Officer, incontiently upon his out- they find ward lawfull calling, Let his praſiſes afterwards be good or in the bad; The reaſon is, becauſe his adminiſtrations after his calling, as Scripture, prayer, preaching, &c. gives nothing to the formall beeing of it; that men are As I have ſhewed elſe-where (†).

named false Prophets, for want of a true outward calling; Forſooth here we ſhew it, if you have eyes to ſee it, and grace to uſe it well.

(†) *Necceſſit. Separ. p. 236.*

His

His words following are : *Balaam * was a false Prophet, in Treat. cursing (in purpose) where God would have him blesse, and in teach- * Num. 22 ing Balak, to put a stumbling block before the people of Israel; and 25. yet a true Prophet in blessing Israel, by the spirit of Prophecie, and 1st b. 13. Word of the Lord put into his mouth.*

Ans. Would men receive his sayings, as they doe Gould and silver, by due triall and prooffe, they should find reason enought to refuse them, & turn them back; Now, for the falsenes of this *. My answer to it, shalbee in the words of another man (v): *We know no mean between true Prophets and false, for whosoever is not a true Prophet, is a false Prophet; and whosoever is a false Prophet, cannot be a true Prophet of God. He that is of God, is a true Prophet; He that is of the Devil, is a false Prophet; Neither doth the † DELIVERIE AND UTTERANCE OF SOME TRUTH, MAKE HIM A TRUE PROPHET; For then the Devil should be a true Prophet, who sometimes speaketh the truth; albeit to a sinister end. And a little after, he concludeth thus: Balaam was a very Witch, a Wizard, a false Prophet, a true sorcerer, famous or rather infamous, for his Devilish Magick, which he practised among the wicked idolatrous Nation, So Atterfol. And manie others write so too; As Iunius x, Symson, y, Fermus z, Canutus a; and before them, Origen b, Greg Nazianzen c, Basil d.*

Againe, as hee writes against the truth; so against himselfe. For in Pag. 70. 71. * he saith, to name men idolaters, adulterers, murderers, &c. because they doe some acts of idolatrie, murder, theft, &c. agrees neither with Christianitie, nor civility. but is a consequence and collection made without rule of Charitie, or ground

2

ground
36. ca. fin.

(u) Atterfol hist. of Barak and Balaam. on Num. 22. p. 8 11. † Marke th's well, for it shewes all the Treat. answer to be cæcum infotunium, a vaine dreame and nothing else. (x) Annal. Expi. Num. 22. p. 109. (y) Exposit. on 2 Pet. 2; v. 16; p. 372. (z) Comments in Num. 22. (a) ibid. (b) ibid. (c) ibid. (d) ibid. * A Letter sent to London, written by the Treat.

* Testi- ground of *Truth*. Yet (see *alind stants, alind sedens*.) How he is
monium one while for the thing, another while against it. *Balaam de-*
tuum, livereth some truths : Therefore he must be a true Prophet,
quod alie- But if another (*cum Care Carizai*) doe reason after the same
na re leue sort, hee calls it (and that rightlie) a consequence made without
est, hoc ground of truth.*
contrarie

grave, &c 3. Whereas *Balaam* in 2. *Per.* 2. 16. is said to be a Prophet:
Thing the Apostle meanes a false Prophet. And the like we read in
owne testi- other places (e), not that the name (*Prophet*) is due to them;
monie, But given them ironicallie, that is, because they falselie assume
which in it (f), glorie in the title, and willinglie would be so reputed
another and taken. For the other Scriptures in the *margin*, I know
case is of not for what end they were quoted, unlesse to heavv the rea-
small der, in how many places he may find the word *Balaam*, in the
weight, Old & New Testament.

but this a- The *Treat.* goes on thus: *He is a Prophet that speaks or de-*
gainst thy clares a thing past, present, or to come. And to prophesie in our
selfe is of fence, is nothing else but to speake to edification, exhortation, and
great mo. comfort. He that doth this is a true Prophet; He that speaks the
ment. contrarie, a false.

Tull. *Ans.* Men pleading for error, are driven oft times to
[e] 2 *Kin.* use that kind of reasoning, which in Scholes they call *fallacia*
3. 13. *ex ignorantione veri Elenchi*: which is to change the state of
Hof. 9. 8. the question, and to draw Conclusions contrarie to the true
See *1st Lun.* rules of the *axiomes*, or propositions disputed off. The *Treat.*
notes, on is fallen into this fault: For whereas our question is onlie a-
the place, bout hearing in Church-way, and of Church-Officers; Hee alters
[f] *Non* quite the state of the point; and speakes of *hearing at large*. As
quibus if we should question, whether *Hearing simpliciter* bee unlawfull;
hoc nomen and not rather *hearing* with certaine adjuncts: That is, in an
vere con- Antichristian Church, of a false Minister, &c the like.
grebar,

But

sed quod illud arroganter & falso sibi summebant. *Brightm. Com-*
ment. in *Cant.* *Cant.* cap. 4. fol. 78. & 16. *T. W. Expos.*
upon the Booke of the *Cantic.* pag. 13.

But to come to his answer. 1. What it is to *Prophecie* in his sense [†]. I know not, neither doe I inquire after. For it is sufficient for me to know what *Prophecie* is, and what *true Prophets* are, in the sense of the Scriptures.

In the Booke of God, I find true *Prophets* to be taken three ways. 1. Strictly, for one, who from the inward counsell of God could foretell things to come [g]. 2. For Lawfull *Pastors* and *Teachers* in the Churches of Christ [h]. 3. And more largely; For such private members [i], of particular Churches, as have received the gift of the interpretation of the Scriptures, and so are able to *speake to edification, exhortation, and comfort*. Of no other true *Prophets* doe I read in all the Scripture: Seing therefore the *Preists* he pleads for, are not of any of these ranks [k]: Then needs must they be *false Prophets*, and so consequently not to be heard.

2. For the other part of his answer; Which is, *hee that teacheth false Doctrine, is a false Prophet*. Here I thinke wee must take his meaning, and leave his words; But what he meanes I know not; And therefore will cast it aside; only here is a fitt place to propound a question or two. 1. Whether to hold, teach, and practice the errors and lies conteyned in their *Canons*, *Service-Booke*, *Bookes of Articles*, and the *Ordering of Bb. Preists and Deacons*, doe make a *false Prophet*. 2. Whether to hide from the people the knowledge of all the main truths, which concerne the outward regiment of Christs visible Church, make a *false Prophet*. 3. Whether it bee Lawfull to heare any *false Prophet*, known so to be [l]. The simple beleeveth every word [m]: But the prudent man looketh well to his going.

Q 2

There

[h] *Mat. 10. 41. 1 Thes. 5. 20; Rev. 11. 6; [i] 1 Cor. 14; Rom. 12. 6.*
[k] *Quæ. in what ranck of Prophets unlawfull Ministers are; And under what Scripture they are comprehended. I would haue a private Christian aske this question of some learned divine, whom hee knowes doth hold it lawfull to heare false Ministers. And it is very likely he will answer him by deepe silence. [l] There is one question more, viz. whether the Lords Lawfull Preists, which served at the Altar in Ierusalem, mought not as well urge their people to heare Ieroboams Priest at Dan and Bethel; As the Ministers now under the Gospell, to perswade men, to heare in false Churches. If it bee not all one, shew the difference. [m] *Pro. 14. 15.**

† The Tree.
wrote once that no Scripture justifies preaching out of a true Church; much lesse in a false Church; justifica: Separ: p. 73.
Again in p. 77. He sayth, No mā taught the Gospell, but was a member of a true Church.
[g] *Gen. 20. 17; Numb. 12. 6; Deu. 18. 55.*

There is nothing more in this answer, but a little girding at some mens persons, and at their exercise of Prophecie; to which I

(n) *Invoc.*
nal. Sa-
1) r. 2.

will say no more, but in the Poets (n) words:
Dat veniam Corvis vexat. Censura Columbas.

S E C T. 13.

† Nos
 qui Chri-
 stiano
 nomine

THE 13. *Objection* is laid downe in this manner: *The Lords forbids Iudah going to Gilgal, or to Bethel. Hof. 4. 15. 16.*

Treat: The meaning is plaine, & the words expresse, that they were not to goe thither to offend and play the Harlot, in joy-dicemus ning to idols, Ver. 15. 16. This I grant, & is to be done in no place. nos abjice- But deny any such thing to be done in the hearing by mee pleaded re Deos a- for; The Scriptures every where forbid the going, or comming to lienos, & such places, or persons, as in, by, or with them some evill is done, to verum co- wit, for the doing of any thing evill, or unlawfull in, or with them. lere, cum This is all a primo ad ultimum.

*pars ido- Answ. When Children find any hard words in their Lesson; la defen- They wil be sure to passe them quickly over; Hoping thereby to dat, ado- save themselves. I must needs say, the Treat: met here with a rer, colat, strong argument; And therefore it is no wonder, though he shew breviter us a Scholers trick: To wit, leave that speedilie, the which hee divisinis knew not how to answer *. If the Reader doe not see the weak- honoribus nes of it (to say the best of it) I will set before him a glasse to vew it in.*

prosequa- For 1. He makes himselfe here an Opposite to sciencie. 2. To tur. La- Conscience. 3. To the truth; And lastly, to himselfe. yar. in And first of the first: They were not (sayth he) to goe thither to offend. J professe in all good conscience, my desire is not to pervert his Jesh. c. 24 meaning, but to understand it; But how to understand it, J know Hom. 71. not p fol. 81.

* See the like answer to our 1. *Obiect.* It is Antonies precept in Tullie, if men be troubled about a hard question, to say nothing to it. *De Orat. l. 2.*

not; For his speech is much like the answer, which *Pyrrhus* the Preist gave to *Pyrrhus* the King *Epire*. (a)

(a) *Cicer. de divin.*

Ajo te Alcida Romanos vincere posse.

An answer so dubious & discrepant, as it cannot be gathered from it, whether *He*, or the *Romanes* should overcome. The Treat:

(b) *Arist. 1 Sapp. 4.*

answer is of the like ambiguity and darknes; It is an *αμφιβόλον*, as the *Philosopher* (b), speaks; For you cannot directly say, whether hee intends that *Judah* might Lawfully heare *Ieroboams* Preists at *Dan* and *Bethell*, or not. You may take it either way, or no way; For it is (*utroque nutans sententia*) a speech like an *Echo*, and will say whatsoever you will say before it.

(c) *Libertus improbare non audio. ad Ian. Epist. 119.*

But it is no marvel, though hee leaves the matter thus in a doubtfull sence, For I beleeve what *Augustine* (c) sayth of himselfe, was here true in the Treat: *hee durst not freely speake his judgement.*

Hoc neque propheta predicaverunt, ne-

But in the meane time, this sheweth a wretched cause; For whosoever sees his cause to be good, hee will search and weigh rather what should be said plainly and to the full: then what may be said darkly and colorable, and so to put it off with a shift.

Apostoli tradiderunt. Item.

2. If he meant to say anything, his meaning then must needes be: that it was lawfull for *Judah* to heare the Doctrines of the Law Preached at *Dan* and *Bethell* by *Ieroboams* Preists. The which exposition is an unsufferable perverting of the Text: & leads unto great impietie; For to distinguish things in such a sort, is for all the World, as if one should say, the Law of God forbids adultery; True, but how? To satisfy lust, nor to begit Children, as *Sejanus* did (d).

l. 1. c. 1.

(d) *Tacit. Annal: Lib. 4.*

(e) *Pro Q. Rastio Comed.*

Again, the Law of God forbids perjurie, as how? As it tends to the shedding of innocent blood, but not to accommodate a freind, as *Cicero* merrily speaks of *Clunius* (e). I could multiplie instances this way of the same nature with his exposition: The Lord sayth expressly, *goe not to Gilgal*. But how say our Opposites; As to Offer Sacrifices; but not to goe thither to heare the Doctrines of the Law preached by the Preists of *Ieroboam*. Is not this like facere; horrible presumption to contradict the plaine Word of God?

certe animi

Q 3

For tales sua

querunt, non qua Iesu Christi. August. in Iohan: Tract. 46.

[f] *Verba sine crimine sunt, sensus in crimine.* For to establish their owne inventions: What Heresie held by any Heretick, may not by such bold distinctions be justified. I may say as a Learned man sayth (f.): *The words are without fault, the sence is in fault.*

Of this corrupt handling of the Scriptures, Bucer (g) writes judiciously, and shewes what a wicked thing it is, to applie the Word of God, beyond the proposed matter. *If it be an unjust thing (saith he) to stretch the Doctrines and answers of a wise and pruaent man, beyond the matter and question, unto which they are given; But specially to apply them to the thing which he intendeth not, neither doth it agree withall; Then much more is it, a vile thing to abuse the Doctrines and precepts of Christ in such a manner, &c.*

[g] *Impium esse, verba Christi ultra propositum materiam extrahere.* Of such as doe so, that fitly may be said, what Hierom (h) saith of one Rheticius, they may be wise men, but are foolish interpreters.

3. If the Prophets had so meant (as the Treat: closely insinuates, but durst not, it seemes speake it out,) viz. *that the Hearing of the Word preached by Ieroboams Preists at Bethel, Dan, and Gilgal, (able to open, and applie the Doctrines of sayth by that Church professed) both Lawfull, and in cases necessarie for all, &c.* They could easily have expressed it (i); For they were filled with Spirit of God in all wisdom and Spirituall understanding; But the truth is, in plaine expressions, they speake the contrarie. And unlesse mens mindes be overcast in like sort, as were the eyes of Elymas, they cannot but see it.

But to presse them downe with authority, for the preventing of error in the simple, and for caveling in such as desire to contend. We will here set downe the judgement of the most Learned, touching this thing. *The Prophet (saith Zanchy k) sayth not Sacrifice not at Bethel and Gilgal, but simply and plainly comye not thither, noting that they were interdicted not onely from sacrifici-*

[i] *We ought not so much, as to know the things, which the Booke of the Law comeyneth not. Hilari: in Psal. 132. The Scripture denyeth it what it noteth not. Ter tull. Lib. de Monog. (k) Comment. in Hof: 4. 15. p. 32.*

ficing there; BVT INDEED THAT THEY SHOULD NOT THITHER COME AT ALL. *Rivetus* [1] understands it of such a keeping away: As that they might not be bodily present at any spirituall exercise there performed. So *Calvin* (m) *Parau* (n), *Oscolampadius* (o), *Lyra* (p), *Brocardus* (q), *Luther* (r), *Brentius* (s), *Fabritius* (t), *Mollerus* (u), *Olorius* (x), *Shaddam* (y), *Sedelius* (a), *Cramerus* (b), and others. (l) In Hof. 4. p. 156. (m) Prae- lect. in Hof. 4.

Moreover, of the same judgement are the *Iew Rabbines*, as *Mercer* (c) noteib. He that desires to see more, let him read what the *Lozanists* (d), have written about it. (n) In Hof. 4.

4. If we may not come, to such places, or persons, for the doing of any evill and unlawfull thing with them, then I conclude from his owne mouth, that the practice he pleads for, is infull; And so I have already manifested unto all men, except some men will contend without cause, and against reason, out of a Spirit of contention and contradiction. (v. 14. p. 504. Tom. 2. (o) In E/a: 2. l. 1. fol. 20.

(p) In Amo. 4. 4. (q) In Levit. 10. pag. 69. (r) In Amo. 4. (s) In Amo. 4. (t) In Hof. 4. (u) In Hof. 4. (x) In Hof. 4. (y) In Amo. 4. (a) In Amo. 4. (b) In Hof. 4. 15. (c) ibid. (d) Annor. in August. Brevic. Collat. cum Donatist: Collat. dici. 3. c. 9. And Annor. in August. Post: Collation: ad Donatist: c. 20.

SECT. 14.

OUR 14. Objection is thus framed: They that eat of the Sacrifice, partake of the Altar, 1 Cor. 10. 18. So they that receive the Word, from an unlawfull Officer, partake with his Office.

To which he thus answereth: I deny the consequence. The Treat. Office is not to the Word, as the Altar is to the Sacrifice. The Altar makes the thing to be offered actually to become a sacrifice, which it was not before, save only in destination; as Christ plainly teacheth: saying the Altar sanctifieth the gift. But so doth not the Office make that to become the Word of God, which was not so actually before. much, but bee bad, need be no Child that shall prove There so much:

There goes a story among Scholers of *Æsops* deceiving *Mercurius*: He having promised him one part of his Nutts, keeps all the meat to himselfe, and delivers the shells to the other. As the *Treat*: gives us here but halfe of the Argument, so that halfe, is only the barke or outside. For had he laid it downe (*unum ad unum*) according to the scope of the place, and as we apply it, thus it should have been.

(a) *Par. Comment.*
in 1 *Cor.*
10. ver.
15. 18.

(b) *Calv. in*
1 *Cor.* 10.
18.

(c) *Guiliad. Com-*
ment. in
1 *Cor.* 10.
18.

* See the
Rhemist.
on the
place.

(d) *Ause-*
rantur de
medio,
que ad-
versus nos
invicem,
non ex
divinis
Canonicis
libris, sed
aliunde
recitamus.

August. de
unita: Ec-
cles. cont.
Petilian.
c. 3.

(e) *Daver-*
ba & de-
cipere ner-
vos Persius
Sat: 4.

Such as did eat of the *sacrificed flesh*, taken off from the *Altar* under the Law, approved of the Jewish worship (a), and shewed themselves to be of the same Religion (b). Again, they which went unto the idol-Temples, and did there eat of the *Heathen Sacrifices*, joyned themselves by this outward act to that society and superstition. So by iust consequence, whosoever goeth unto false Churches, to eat spiritually of any of the *Sacrifices* there administered, in, and by an Antichristian state of Ministerie; Hee justifieth (c) by his going, their idolatrous Church, Ministerie worship, &c. and makes himselfe a *will-worshipper* with the rest; according to *Pauls* Doctrine in the former Examples.*

How they will chop this argument small, that they may the easier swallow it, I know not? But this I am sure off; they can not presse it downe with divine authoritie (d). But either they must *verba dare*, as they speake: and use *technas pisei*, uncunning proofs: Or acknowledge it to be a truth, as in truth it is.

To come to his answer, which is like a fagot of thornes, full of prickles, bound up with straw, the which by the fyre of Gods Word is quickly burned. 1. He applies things here (*aschematiston*) very ilfavoredlie. *The Office* (saith hee) *doth not make that to become the Word of God, which was not so actually before*. True; Neither did the *Altar* make the thing to be offered, to become that which it was not so actually before; For we know, before it was laid upon the *Altar*, it was *flesh*, but afterwards it became a *Sacrifice*. The same is true concerning the Word; For howsoever the *Office* makes it not to become the word of God: (as neither did the *Altar* make the thing to be offered to become *flesh*) yet by the *Office* it is made a *Church-sacrifice*, the which it was not so before.

And here I desire the Reader to observe, how disorderly he sets things downe. *The Altar makes the thing to be Offered, altnovs Persius* *allie to become a sacrifice, which it was not before.*

But

But so doth not the Office make that, to become the Word of God, † Doe not
which was not so actually before. *shinke*
that the
Treat.

Inguinis & Capitis, quæ sint discrimina nescit.

What Child may not see the absurditie of it ? For all that hee
could conclude from the first assertion; unlesse he would conclude
nothing; was either thus : *The Office makes the Word of God to*
become a Church-sacrifice, which it was not before, but in destina-
tion. ; Or thus : *The Office makes not the Word of God to be-*
come a Church-sacrifice, for it was so before This latter howso-
ever it be voyd of truth, yet there would have been some
sence in it.† *wrote this*
Elenchum
sophisticū
ignorāte.
but rather
fore-saw
what in-
conveniēce

2. For the place of Scripture, *Mat. 23. 19.* the meaning is : As
they had erected an *Altar*, and dedicated it to the Lord, accord-
ing to his appointment, whereon to offer Sacrifices; So the things
offered to God on it, and by it, were after a sort sanctified by the
Altar (f); That is, it made them publick Church-services, accep-
table to the Lord. And the same is true of *Christs Ministerie*; As it
is a divine institution, given unto the Church, for the performance
of Holy things, so it sanctifieth the things, that is, makes
them to become Lawfull Ministerial Church-Ordinances, with-
out which they were not so; Neither could they be so re-
puted. *would fol-*
low, if he
should let
the argu-
ment runn
out orderly
and pro-
portiona-
bly. I be-
leeve hee
saw well
enough,

And this may be as applied also to a false Ministerie, For as it is an
institution of Satan and Antichrist, to have their wicked devises
administred; So it defiles every administration, done in it, and by
it; And for the administrations, they are all false, unlawful, Anti-
christian Church-actions, offered to the Devill (g), and no other-
wise to be taken. *should be*
grants, that
the Office
makes the
word to
become a

R 3 Where Ministe-

riall Church-Sacrifice; *This Scripture would stand in force against*
the thing they pleaded for. † *Quamvis Dei solius sit sanctificare;*
tamen aliquo modo quæ principalius Deo sunt consecrata, ad se perti-
nentia, sanctificare dicuntur. Muscul. in *Evang. Mat. c. 23 p. 477.*
Tom. 3. (g) *Hoc est iudicium Dei de quavis cultu & de de quavis*
Religione, quem non secundum verbum eius exercetur : Non Deo sed
demonijs prestat. Pare. Com. in 1 Cor. 10. 20. Fingere enim falsum
cultum, est falsum Deum fingere, quia tunc fingitur falsa Dei volun-
tas, & sic falsus Deus. Par. in 1. Cor. 10. 7.

3. Where he saith, *the eating of the Sacrifices in Israel be-
(b) Al-* came their Sacraments, and the Heathen sacrifices were their Sa-
ra, *pro* *lofta* craments: Howsoever, were this so, it neither hurts us, nor
religione helps him. Yet, I cannot see how it can be so applied. For
& cultu 1. Circumcision and the paschever were Israels Sacraments; And
accipitur therefore by Alcar, their whole Religion and Worship, is under-
praecept. stood. As Zanchy (b) truly observeth.

3. Again, the Apostle prohibiteth not only the eating of the
P. 534. Heathen Sacraments, but all going to their Temples, to doe any
(i) R. *stificu* thing there, with them, or among them; Yea, though it were not
cong. *stiss* with any intent, to performe a Religious Action. So (i) Ri-
& c. Com. *vetus*.

ment. in 4. As meats considered in themselves, may Lawfully be eaten
Psal. 16. any where, if it be done without the offence of the weak, as Paul
Teacheh at large, 1 Cor. 10. 25. 29. Yet if meats bee considered
Prg. 53. as they are offered to idols, and eaten in the Idol Temples in
* See his the honour of idols, they be unlawfull. The like may be said
justificat. of the word, if we consider it in it selfe, the same may be preached
of sep. 94. Lawfully any where; But if the Word be considered, as Antichrist
Distin- useth it, or rather abuseth it, in setting up a false Church and Mi-
gue tem- nisterie, to teach it in, and by; In this respect the Word is not Law-
pora & fully preached; Howsoever here againe he insinuateth the contra-
locus. & rie. Distinguish (saith Augustine k) times and places, and
reconci- thou shalt reconcile the Scriptures.

diabis Lastly, I desire the Reader to marke it well: Howsoever the
scripturas Treat. hath said something, yet nothing at all to the Objection. For
t. Qux: he should have proved, that howsoever, they who did eate of the
Whether sacrificed Beasts of the Altar, justified the Altar: And they
such as which went to idol Temples, honoured the idol; Yet now wee
may Lawfullie take and eate the spirituall sacrifices, which
pretend to come off from the Altar of false Churches, and false Ministeries;
ground And yet not justify the Altar, nor give any honour or consent
their prac- thereto; No nor any shew or appearance thereof. *Hic labor hoc*
sice of *opus est*.

bearing on this Treatise: doe not shew either lightnes in not weighing
what is said: Or ignorance in not discerning what they read: or wil-
fulness, in doing a thing, for some by respect, pretending this Booke
as a Cloak for it.

But

But it may be, we shall heare hereafter of some other, that will say something to it; In the meane time we will wait for it, and proceed to the rest.

S E C T. 15.

THE 15. *Objection* we have thus framed: *The places called Temples and Churches, having been built for idolatry, should be abolished; And therefore are not to be frequented, specially being accounted and made holy places, Deu. 12. 1.*

Ans. What is said of some mens Sermons, I may say of the Treatise here, the matter had been much better, if he had named no Text; For he toucheth not the *Objection* at all, which is concerning *Antichristian Temples*, in the unlawful use of them, but of the Lawfull Worship of God in those places, from whence the idols and idolatries are removed. Now, howsoever I purpose not to speake of those materiall places, in regard our exception lies rather against their *false Constitution*, not of stones, but of people; yet this I doe affirme, that as the idol-Temple in the use of *Antichristian idolatrous worship*, is a part of his false worship (a): So they doe pollute in the use of such worships, as are practised in them. And that they should be destroyed, having been corrupted with idolatry, there are many Examples for it. (b)

But to let these things passe, if we may have leave to put down our owne argument, it shall be thus.

If the false Churches of whom we dispute (c) be that spirituall Babylon, mentioned in Revel. 18. 4. Then it is not Lawfull for Gods people to goe unto them, to performe any spirituall or Religious action; and so consequently not to heare there.

R 2

de Civ. Dei, l. 18. c. 54. *Cranz. Saxon. c. 9. & 12. Helmoldus in Sclavorum Chron. 1. 1. Cent. 1. 2. c. 9. Cramer l. 15.* (c) They hold as we doe, that the Church, Ministerie, Worship, and Government of the Church of England, is *Antichristian* and false, so that our difference is not, whether these things are so, but being granted on both sides, they are so: The question is, whether we may Lawfully heare there or no.

173.

(b) Gnag.

ninus de

Eistmanis

Cassiod.

lib. 3. hist.

Tripart.

l. 9. So.

Zom. l. 5.

Theodori.

l. 3. & l. 5

c. 20. 37.

Euseb. de

vii. Const.

lib. 5. c. 53

Socrat. l. 1

c. 14.

But August.

But the first is true; Ergo the later is true also.

The Proposition needs no prooffe, because our Opposites and we herein are of opinion alike.

The Assumption is manifest by these reasons. 1. The words in the Text prove it plainly: *Come out of her my people*; That is, remove your selves from all false Assemblies, covenant together to walke in all the wayes of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come. But repent rather that ye have suffered your consciences to be wrought upon by any unlawfull Offices. And thus doe they Learned interpret the place; namely, of such a *comming out*, as that we may not be bodily present at any of their worship (d): *Ne quidem spectatum*, saith Pareus (e), *no not so much as to behold it*. Bullinger (f) in his Exposition saith, *we must flee from their Temples, and not enter afterwards into them to doe any spirituall worship*. So Rupertus, Theophanes, Lambertus, Winckelmannus, Wuth, Camerarius Ribera, Leoninus, Conradus Brocardus, Capella, &c others.

2. Seeing a devised Constitution, is an idol, all that comes from it, is tainted & with the idolatrie of that Constitution; and therefore not to be touched, because they are *uncleane things*: A false Church-state, is rightly likened (g), to the Leprosie spread in the wals of the houses of the Lepers, because of the pollution, which it causeth to persons and things. Take for instance a city or towne, If the civill state or corporation, which they have, bee usurped, devised; or derived from a false power, all their publick administrations are unlawfull, and every one partaking thereof, offendeth; So all administrations done in a false Church, (whether prayer, preaching, Sacraments, Censures, &c.) are *uncleane actions*, and doe defile every receiver; I say, because of the idol-state, which is devised out of mans braine, and used as a meanes to serve God in it and by it.

As poyson is caried from the fountaine to the Cesterne, and from the roote to the branches; So from a false Constitution, (as from a poysoned fountaine and roote,) a spirituall poyson is carried and conveyed into every one of her administrations. Nature teacheth this, where generation is betwixt Creatures of one kind, the like doth ever bring forth the like; Neither can a Sheepe bring forth a Wolfe, nor a Wolfe a Sheepe, but one nature is ever common to the breeders and to the brood,

-This

(d) Arto-
peus in
Rev. 18.
p. 198.
Place. Il-
lyric. in
Rev. 18 4.
(e) Com-
ment. in
Hof. 4.
pag. 506.
Tom. 1.
(f) In A-
pocal. cap.
18. Concio
77. p. 241
† 2 Cor 6.
1. Job. 5. 21
Zach. 11.
17.
(g) Botfac,
Promp:
Allegor. c.
21. de
Minifi.
* It is like
that filthy
Bird,
which car-
ries this
motto,
contactu
omnia
sedat.

This holds true in the cause of a *spirituall Harlot*, as she is a *viperous body*, so she begetteth a *brood of vipers*: I say all the ordinances, done after the invention and will of Antichrist, can no other wise be judged, then a *brood common* to the nature of the breeders, that is the Devill and the Whore of Rome, the Father & Mother that begat them.

3. Because the Lord hath not promised to them, his presence and acceptance; what the Lord may accept, or will, we dispute not: Only this I say, whosoever heares in a *falsse Church*, cannot by any promise that he hath in the Word of God, expect Gods blessing, on that which he doth; The reason is, because a true constitution of a Church, that is, where men are gathered together, according to the Gospell of Christ, is that only Lawfull Religious societie, or Communion of Saints, wherein God wilbe honoured, whereby he wilbe served, and whereto he hath promised his presence and acceptance; So then, howsoever we are not bound unto hearing in a true Church, *necessitate mediij*, as if Gods grace were tyed to the meanes this way; Yet as they say in Schooles, *necessitate precepti*, if we consider Gods Commandement, so wee are bound to Church hearing, only in a true Church, and in no other Church can we expect Gods presence, promise and acceptance.

4. Lots flying from *Sodom*, and Israels departure out of *Egypt* and *Babylon*, shadowed out (b) our continuing out from Antichristian Assemblies; Now they came off whole and fullie; And were not one while out, and another while in againe. But made an intyre and constant separation.

That this may accord with the thing typified; we must come quite away from *Sodom*, *Egypt*, and *Babylon*: spirituall. Not come neere the doore of the Harlots (i) house, nor eate of her Offerings; as the wise man speaketh. We must not be one part of the day before the Lord in *Sion*, and the other part at *Dan* & *Bethell*, worshipping before the *Calves*. As the Manner of some is (k), I speake it to their shame.

R 3.

5. In

fasti lium ei ingenerant, abominatoni sint, & abdicet eos. Bulling: Com: in Apocal. 6.3, Con. 20. pag. 57.

(b) *Bulling. in Apocal. 18. Con.*

78. *Civil in Esa.*

c. 48. l. 5. *Tom.*

Zwimpius Com

ment. in

1er. c. 51.

Chytrius in Apoc. c. 18.

(i) *Pro. 5. 2. 8, and Chap. 7. 24. 25.*

(k) *Com-*

ponista

ergo, &

tempera-

tura vel

ferrumi-

natio co-

rum Deo

[1] Pro.

17 15.

(m) Rev.

18.4.

(n) Forbes

in Rev. 14

p. 135.

* Manu-

miss: to a

Manu:

pag. 4.

5 In hearing, there, men doe countenance, that false-state: As he that receives stolē goods of a theife justifies him: so (1) &c. 6. It is a strong presumption they are not Gods people: (m) speciallie when they stay in Babilon after many warnings to come out. 7. Such (n) as will not leave Babilons sinnes, must looke for her plagues and judgements. (u)

And so sayth the Trear. * The authority of Ministers in their Parochiall Parishes, may not be by Gods people partaken with, (no nor in actions otherwise Lawfull) under the paines of Babilons plagues.

Before I end this Section, it will not be amisse, to examine what our Opposites doe say, beeing pressed with the authoritie of this Scripture.

* Pag. 3.

E 64.

Their plea is that which the Trear. † hath taught them, viz: *So they sequester and withdraw themselves from all Communion: with the Hierarchicall Order of Church Government and Ministerie, there established, they may Lawfully heare, and are come out of Babilon: so farre as the Lord requirerh.*

Ans^r. 1. They have no reason for all this they say, nor authoritie but their owne.

2. What they say, is a grosse contradiction, and meere nonsense; For it is, for all the World, as if one should say. Be thou joyned to an Harlot, and be not joyned; Be ye partakers of other mens sinnes, and be not; Have no fellowship with the unfruitfull workes of darknes, and yet have: *Magna inter molles concordia;* This and theirs is all one: *Withdraw your selves from the Hierarchicall Order and Ministerie, and yet heare:* As if men in

(p) What

deceiver

ever

saught

men to

commit

hearing are not so farre from withdrawing frō the Hierarchicall Order & Ministerie, that by the verie action they joyn themselves to it, are partakers of it, and have fellowship with it; As I have before shewed and proved: (p)

sinne in plaine expression, that it was so; But rather under termes of the contrarie perswaded them to it. Nicolaitas contagia, cultus idolorum, scortationes, adulteria & omnes libidines, pro adiopho-
is habuisse. Euseb. lib. 3. cap. 29 Irenae. lib. 1. c. 27.

3. Such distinctions as these are the wiles of *Isuists*, as some Learned Men have well observed. Yea the truth is, out of this quiver all Hereticks draw their arrowes. For let a Familist be pressed with such Scriptures as these. *Fly idolatrie, keepe your selves from idols, &c.* How will he answer? By a distinction (1) the bodie is not meant, but the mind only; When we alleadge to our Opposites, *Rev. 18. 4. Come out of her, my people, what is their answer?* by the same distinction, to come out from hearing it is not meant, but this and that, and I know not what. Behold here how they reason alike, and resemble those two, of whom the Poet speaketh:

Alter in alterum, iactantes lumina vulvis.

One looking as it were babies in anothers eyes.

4. This is to gratifie the error of *Montanus*†, who professed, that he knew more then the *Apostles*. Now, I am sure *John*, the Disciple whom *Iesus* loved, knew nothing of this distinction; to weete, how to come out of *Babylon*, in one respect, and yet in another to stay there still. For, had he known it, surely he would have taught it; specially it beeing such a weightie point, as (saith the *Treat*) is both Lawfull, and upon occasion, necessarie for all of all Sects and sorts of Christians.

Were our Opposites of that Companie, who are called by the name of *Apostles*, I should thinke that they thought themselves to be some new *Apostles* indeed.

5. When the words of a Text are plaine, agree with the circumstances of the place, with the Analogie of sayth, and with other Scriptures; For men then, to leave the native sence, and to force a sence contrarie to that which the letter expresseth; It is (in *Adv. in yevsds*) to wrest the Scriptures, and not to expound them by their true rules and Canons of Divinitie. So *Augustine* (1), *Hieron.* (u), *Keckerman* (x), *Perkins* (y), & others.

But verily de-
faceth the certainty of the sacred Scripture, & maketh no other thing of it, the nose of wax. I knew stub against the heresies of H.N. p. 61
† Discipuli Montani dicunt paraclatum plura in Montano dixisse, quam Christum in Evangelio protulisse: Nec tantum plura, sed etiam meliora atque maiora. Epipha: lib. 1. Hæc. 27. Tertull: de præscript. (1) 2 Per. 3. 6. (1) Lib. 2. de Doct. Christ. c. 31. (u) Comment. in Am. 4. (x) Rhet. Eccles. l. 1. (y) Prophetia c. 2. de modis inter pretendi.

(2) D. Rayn. de idolat. p. 348. (3) To uphold the Heresies of H.N. this is one speciall & principall practice, that the historie &

native sence of the Word of God is altogether neglected of him, and in stead thereof, is entertained an allegoricall and vassallie construction, foolish & fond distinctions, which bring ut-

‡ Quar.

Why a Fan-
milist u-
sing the
libertie &
boldnes
that these
men doe

may not
say, and
prove it as
well, that
there is no
comming
out of the
outward
man here

meat at all
(a) Par. in
Rev. 18.4
(b) Brent.
in Exeges.
Iob. 4.

(c) Doway
Transl. in
Psal. 26.
p. 56.

(d) Pag. 93

(e) Slesd.

(f) At ma-
lo inquit

sal Athinis

lingere,

quam Cra-
terum frui

magnifice

instructa

mensa.
Diog. La-
ret. in vit.

Diog. lib. 6
c. 2.

But so doe these men, For whereas this Scripture speaks of leaving all the administrations in false Churches. And this well agrees with the scope and drift of the place, with the rules of faith, and with other Scriptures; Notwithstanding against the literal sense, they peremptorie say, that men must not leave all the administrations in false Churches; But heare there Antichristian Ministers, howbeit, this is no more expressed, then their Sacraments, or Ser-vice-Booke. ‡

6. As their distinction is untrue, so it is also new; For we find no such Doctrine in other mens writings; whether Calvinists (a), Lutherans (b), Papists (c). Besides the martyrs (d), first and last would not receive it, least to save their lives, they should lose their soules. It was the answer of Fredrick the Duke of Saxonia. Who beeing prisoner to Charles 5. was promised releasement & restitution of dignitie, if he would goe to the false Church; *Summm in terris Dominum agnosco Caesarem; in Caelis Deum.* I am ready to yeeld to the Emperour in civill accommodations; But in Heavenly things I acknowledge but one Master. Christ is more welcome to me in bonds, then *Cæsars* honour without Christ. The like did the Prince of Condee, yea the zeale of *Q: Marie* may condemn our Opposites; For she would not heare *B: Ridlies* Sermon, because she thought he was no Lawfull Minister.

I remember what *Diogenes* (f) said to *Craterus*, one of *Alexanders* cheife Captaines, who beeing a man of great wealth, invited the Philosopher, to abide with him, promising him great entertainment; But he replied that *he had rather lick salt in Athens, then fare delicately with Craterus.* Preferring libertie, albeit accompanied with povertie, before the delicates of rich men, where freedom is diminished. This we may apply to all upright men, they will more esteeme of the meanes, which they finde in Gods way, and which they may enjoy with libertie of conscience: (how little soever it be, and what afflictions soever accompanie it.) Then the tie large entertainment, which false Ministers promise them in the wayes of Antichrist, unto the enslaving of their consciences, and losing of that pretious libertie, which Christ hath purchased for them with his owne blood.

SECT. 16.

OUR last Objection is laid downe thus: Seeing whatsoever is not of faith is sinne, what word of God, and so of faith, is there for this practice.

To

To which he thus replies: Every Scripture that either Treats
 commands the hearing of Gods Word, or promifeth a blessing to *Mat. 7,*
 them that heare and keepe it; Or that commaunds me to edifie and *24. Luk;*
 build up my selfe: To obey the Magistrate; or to follow after *11, 28.*
 peace; Or to prevent offences; warrants, and in cases enjoyns this *1 Pet. 2, 5*
 practice. *Tit. 3, 1,*

Ans^r. He that can make any thing of this answer, I will say of *Heb. 12;*
 him, as they say of the Pope †; Of nothing he can make something. *14.*
 For indeed it is as frothy & unsoled a speech, as can be expressed. *1 Cor. 10,*
 And if it carrie any force with it, the frame must stand thus: If *32.*
 the Scriptures commaund the hearing of Gods Word, promise them
 a blessing which keepe it; Commaund men, to obey the Magistrate;
 follow after peace, prevent offences; Then they warrant, and en-
 joyne them to heare unlawfull Ministers in false Churches. (In eo-
 dem hæsitat. luto.) It is either thus, or it is nothing.

He reasoneth here like one whom I well knew, who having
 accused another, alleadged 2. or 3. Sentences of Scriptures, for to
 prove his charge; Now all men know, that the Scriptures could
 not testifie and witnes, that the person had so sayd or done; But
 only condemned such a fact, if it had been proved.

To as good purpose is this answer; He saith the Word of God
 commaunds us to edifie our selves, obey the Magistrate, follow
 after peace, &c. And hence verie handsomely concludeth, that
 the Word warrants this practice. He might have cited all the
 precepts in the old and new Testament, and from everie one
 of them, as wisely have inferred this practice.

But the Reader needs not wonder to see the Scriptures so al-
 leadged, for the truth is, either our Opposites must so apply them;
 Or leave them out; Considering there are not any authentick
 records of the Holy Ghost, neither any inevitable consequence
 groundd upon the same, to be produced for the justification
 of this practice. As for the 3. first precepts: (viz. the Hearing
 of the Word, with a promise of Gods blessing to it, and how wee
 are to be edified:) I have already spoken off; And therefore
 doe now passe them by.

To answer the other places: 1. He saith, Our obedience to the
 Magistrates doth warrant, and enjoyns this practice.

[a] Parr.
Exposit.
on Rom.
13. v. 1.
p. 6.

[b] Cartw.
Hom. in
Eccles. c. 8
fol. 195.
166.

[c] Obliga-
tio hac
tam arcta
est, ut nul-
lus crea-
tura in-
perio possit
ullo modo
solui.

Ame: de
consc. lib. 1
c. 3, p. 6.

[d] Bucer
de regno
Christ. lib.
1, c. 1, 2, 3.
Martyr. in
Judg. 19.

[e] Bast.
Castalion
Annot. in
1 Cor. 8.
[f] Zanch.
de redempt.
lib. 1. p.
401.
[g] Perkins
Comment.

on Heb. 11
v. 23. Pareus
Comment. in
Tit. 3. p. 549.
[h] De Rescriptis.
Si quando ver:
sed nunquid.
[i] De Concess.
præbend. proposuit.
[k] Advers. baref.
lib. 1, c. 7. [l] Comment.
in 1 Cor. 7
[m] Parr. Exposit.
on Rom. 15. 6. p. 250.
[n] Orig. in Rom. 15. 5.
Cyprian de lapsis
Serm. 5. [o] Cicero, Philipp. 12.

I answer, we are not (through Gods mercie) so ignorant of our dutie this way; But we know wherein our obedience consisteth, and how it is to be limited in things Lawfull (a), and not contrarie to the Word of God. As for the Oath of our Allegiance (b) to them, it binds us not simplie, but in the Lord; For we are entered so strictly into a Covenant with God, as no authoritie of Man or Angell can breake it. (c)

Now, we are sure it is against Gods Law, that Magistrates either of themselves or by others, should devise false wayes (d), as Churches, Ministeries, Worshipp, Discipline, &c. For to serve Iesus Christ in, and by them. But say they doe? We say then wee must not give any approbation (e), honour, or allowance unto them; No not so much as with our outward presence and bodily gesture: For as their institutions are real and substantiall idols, so they are by bodily presence and outward gestures 3. perio possit wayes honoured and revered. Genuflectione, capitis apertione, & corporis inclinatione. By kneeling on the knee, uncovering of, the head, and bowing of the bodie (f).

To be short, this our refusing to doe their unlawfull commands, is no disobedience at all (g), because the first Commandement, in this case ceaseth to bind, and gives place to the Commandements of the first Table which are greater. Some Papists are so reasonable in this thing, as they say the Pope is no further to be obeyed and followed, then it may be done without sinne. So Felinus (b), Hostiensis (i), Alphonsus de Castro (k), & others. A reason for it is given by Ambrose (l): They are the slaves of men, that make themselves subject to mens superstitions.

2. He saith, Every Scripture that commands them to follow after peace, warranteth and enjoyneth this practice.

Ans. Our concord and unitie with men, must be held, (usque ad aras), not in error and sinne, but in truth and goodnes (m). For if it be otherwise, it is no peace but warre (n); Yea a mutual conspi-
racie against Christ. I confesse, the name of peace (o), is sweeter, the thing it selfe both pleasant and desireable. But this is when it is

is with Puritie & Holines (p), *nihil ladens pietatem*, according to pietie, & in the Lord. It peace should be made (as the Treat: here would have it) with *Antichrist* and his adherents; that is, to worship God, in, with, and by their false Church and Ministerie, it would be like the peace with *Antonie* (q) and his *Mates*, that is not a peace, but an agreement of *slaverie* to them; Yea truly of great impiety. Wherefore as *Agamemnon* (in a Greeke Poet) (r) did answer his Brother, of whom he was requested to shew himself a brother, in giving his consent to a wicked act. So doe I answer the Treat: my Brother, who would have me to joyne with others in the fellowship of false Churches & Ministers.

Quam speras cum p'adus' d'm' i' m'mis.

My wits with thee I would retain.

But mad to be I doe not mean.

3. For this place, 1 Cor. 10. 32. which speaketh of the preventing of *scandals*; It is as fitly brought, as if a man defending *adulterie*, should bring for it, the words of the 7. Commandement, *Thou shalt not commit adulterie*. For what is more directly against the thing he pleads for then it, if we consider the many offences which are caused by it; And that the Reader may see how forceably the place is, to overthrow his owne cause. I will speake here little touching offences.

The word *scandalum* in Greeke, hath the signification * of breaking a Rule, Order, or institution. In Hebrew it is named *Miscefol* of *balting*, or causing another to tripp or fall by something cast in his way. The Chaldee *Takul*, and Sireak *Ch'sbela*, is of the like derivation.

In the Arabian tongue the word is *Shuch* so named of unsettling another. In propriety of speech, it signifies the crooked peece in a trap, to which the bayt is tyed, at which a Mouse, Rat, Wolfe, or any other vermine biting, the trapp falls down & catcheth the beast.

According to *Terrullian*, a scandal is an Example of a thing not good, but evil, leading or emboldening unto sinne. Or thus it may be: It is a Word or deed, either evil in it selfe, or in appearance giving occasion, of falling to others. (b)

Again, Touching offences, they are given 10. wayes. 1. When false Worship is practised (c). 2. Bad counsell given (d). 3. Weake Christians caused to goe astray (e). 4. The stronger grieved (f). 5. Evil

S 2

Mich. p. 552. (e) Willet. on Rom. 14. Quest. 3. p. 641. (f) Eckius Hom. fest. Mich. p. 700. Tom. 5.

(p) Zach. 8. 19.

Rom. 15. 4.

Heb. 12.

14. Chry-

ost. Hom.

30. in Heb.

12. Tom. 3

p. 64.

(q) Cicer.

Philipp.

12.

(r) Eurip:

Iphigen. in

aulid.

(a) Me-

lanth. in

Rom. 14.

(b) Daven.

Quest. 7.

p. 40.

Aquin. 2.

Qu 43.

(c) Exo. 23

33. Pelarg

Quest.

Evang. in

Mat. 18.

p. 205.

polan. Syn-

tag. Theol.

1. 6. c. 3.

p. 339.

(d) Mar.

23. 22.

Humnus

in Mar.

c. 18. p. 1

606. Me-

lanth. in

Evang.

fest. 5.

(f) Eckius

[g] *Zanchi*: 5. By ill men hardened in sinne (g). 6. New opinions broached (h). 7. The
 pre: 3; p: 3. Gospell canted to be evill spoken off (i). 8. Our duties neglected to the
 539 *Arer*: Brethren (k). 9. Ill Example shewed (l). 10. Consent or approbation
 in *Mat*: given to unlawfull things (m).

18; p: 643 The hearing stood for, causeth scandals in everie one of these parti-
 [b] *Baron*: culars, For it breaketh the *Holie Order* (n), which the Lord hath set and
 in *Rom*: 14 settled in his house; makes way unto down-right halting between Christ
 v. 13; p: 173. & Antichrist; drawes many aside from their former careful walking.

[i] *Eze*: 36 And looke as whe a man sets up & baites a trap, we say now woe to rats
 2; c: 4; p: & mice; woe to Foxes, Wolves & the baggage vermine: So when this
 448 *Cont*: 1. scandalous snare was first laid, men might have said, woe, woe, woe, con-
 sidering how many would be ensnared, catched; destroyed, and killed
 thereby. Againe, what is in, but a *will-worship*, a pernitious & most hurt-
 full advice; a readie way to perswade weake ones (o), to thinke that the
 false Church is not so bad, but that they may goe back unto it. Hence

[k] *Ames*: are many righteous hearts made sad; Idolaters countenanced & made
 de *Consc*: 1.5; c: 11. beleve, that such as come to their worship, doe like their way well en-
 p: 286.ough in their hearts, but for some by respects differ a title from them.
 287; *Chris*:
 sell: in 2.

For the practice it selfe, it is that which *Paul* never planted (p); *not*
Dom: *Ad-* *Apolla* watered, nor *God* increased. Of it I cannot say as one said in *So-*
 vent: p: phocles (q): It is no Child of two dayes or years birth, but hath beene
 309; p: 6. many knowen his long since. For if we looke beyond the *Treas*: there
 [l] *Augu*: will be found no footsteps of it, either in the Example of former churches;
 cont: *Ad-* or among the Orders, rules, & commandments of our *Saviour* *Iesu*
 mans: c: 14. *Christ* & his *Apostles*, or in any learned mans writing, either ancient or
 fol. 136.6. moderne, So that I may say of it, as one (r) said: *How are these new de-*
 (m) *Per-* *vists* brought in, that our forefathers never knewe.

To be short, our Profession for it lies under contempt & reproach;
 [n] *Mar*: 7. witness, Mr. *Pagets* passage in his booke against us, where he scornfully
 p: 58; p: 3. writes, that the *Treas*: first book, being but a justification of separation, & a
 (u) *See*: of *Leborams* suchrable defence, the gutter of it fell out day by day, & was
 Par: *Re-* openly plucked out some of the bowels thereof, with his own hands.

ver: *Cal-* Againe, what watch can the Saints keepe each over other, when
 vms: *Merc*: some are in the true Church, other at the same time in the *Synagogues*
 cers: *Com-* of Antichrist. Finally, seeing we have no one Example for it in all the
 ments: in *Hos*: 5, 10; Scriptures, we may wel say, it is a bad Example, and he that alloweth of
 (o) *Daven*: it, allowes that which the Lord never allowed. For the rest in his
 Q: 4; p: 7. King, seeing it concerneth not the point in hand, I will not therefore
 p: 40. meddle with it. But for the present will here conclude, denning the Lord

(p) *Chris*: to shew mercie to such as have offended in this hearing of false *Mini-*
 sell: de *Min*: sters; & with the right hand of his power to rase them out of this pit-
 compl: nat: and to keep the feet of his saints from falling into this or the like snare.
 De: *Hos*: 3.

F I N I S.

[q] *Soph. Anti.* [r] *Leo* Epist: 97. c. 3. [s] *Armen* ag: Brown: p. 59.



[g] Zanch: 5. Evill men hardened in sinne (g). 6. New opinions broached (h) 7. The
 pra: 3; p. Gospell cauted to be evill spoken off (i). 8. Our duties neglected to the
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 448. thereby. Again, what is it, but a *will-worship*, a pernicious & most hurt-
 [k] Ames full advice; a readie way to perfwade weake ones (o), to thinke that the
 de Consc: false Church is not so bad, but that they may goe back unto it. Hence
 l. 5; c. 11; are many righteous hearts made sad: Idolaters countenanced & made
 p. 286. beleve, that such as come to their worship, doe like their way well en-
 287; Chri- ought in their hearts, but for some by respects differ a lile from them.

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 Dom: ad- Apollo watered, nor God increased. Of it I canfor say as one said in So-
 vent: p. phocles (q): It is no Child of two dayes or yeares birth, but hath been, no
 309. To 6 man knoweth how long since. For if we looke beyond the Treat: there
 [l] August; wilbe found no footsteps of it, either in the Exaple of former churches,
 cont: Adi- or among the Orders, rules, & commaundements of our Saviour Iesu
 mant: c. 14 Christ & his Apostles, or in any learned mans writing; either ancient or
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 Hof: 5, 10; it, alloweth that which the Lord never allowed. For the rest in his writ-
 [o] Daven; ting, seeing it concerneth not the point in hand; I will not therefore
 Quest: 7; meddle with it. But for the present will here conclude, desiring the Lord
 p. 40. to shew mercie to such as have offended in this *hearing of false Mini-
 (p) Chri- sters*; & with the right hand of his power to rase them out of this pit;
 fest: de in sters; & to keep the feet of his saints from falling into this or the like snare.

comp: nat. and to keep the feet of his saints from falling into this or the like snare.
 Dei Ho: 3. F I N I S.

[q] Soph. Anti. [r] Leo Epist: 97; c. 3; [s] Arrow ag: Bro: p. 59.







ERRATA

P.2,l.1. read *they*.l.39. *the* wanting. P.5,l.28,r. *Calpa*. P.11,
l.38,r. *Ministry*. P.52, l.6, r. *doer*. P.57, l.25, r. *Claidon*.
P.59,l.11,r. *referred*. P.83,l.16, r. *follic*. P.86, l.2, r. *unworn*.
P.88,l.30, r. *dicit*. P.120, l.2, r. *streathned*.

*For other faults, if thou findest any, I desire that thy love may be
such as to amend them thy selfe.*





To all such as desire to receive and follow the truth
in Love, and with holines; The feeling assurance
of life and peace, be wished in Iesus Christ.

Men, Fathers and Brethren;

WHAT the Lord saith, touching the revealing
of the Man of sinne, and the consuming of him
by the brightness of Christs coming: We may
see (blessed be God for it) now accomplished
in a great measure. For whereas in times past,
many of the Professors, have used both their
tongues and penes, to plead for their Parish-
Churches, Ministerie and Worshipp; They now
(being of sounder mindes and better informed) let those things
fall: Insomuch, as there are few (if any) except Formalists and
Familists (*virtutem qui verba putant, ut lucum ligna*, as Horace
speaketh) and men of corrupt minds, who suppose that gaine is god-
lines; That will appear in the defence thereof. So that in likely-
hood, for the time to come, there wilbe little use, for any man to
write any more, against that Church-state, Ministerie, Worshipp &
Government, seeing the falsnes thereof, is now scene and acknow-
ledged, of the honester and better sort every where.

Notwithstanding as Pharaoh used sundry meanes, to stay Israel
still in Egypt, after he saw them desirous to depart, So doth Satan
labour what hee can, to hold Gods people in spirituall thraldome,
after he perceives they are willing to obey Gods call, and
come out of it,

The Epistle

And that he may bring to passe what he desireth, hee useth most effectuall delusions & deery deceits: Well knowing that the snares which he laid in our forefathers blind and ignorant dayes, are now out of date, and will not serue the turne, to beguile many people withall; But he must more *transforme himselfe into an Angel of Light*; I say, use more artificiall and craftie devises, then formerly he hath done.

• *Clemen:
Alex: in
protrept.*

It is said of *Praxiteles* the Painter, that hee made the fillie people worship the *Image* of his strumpet, under the title and pretence of *Venus*. Now sure I am, in those dayes, there are some, who under the name of *Gods worship*, doe cause many people to worship *Saran* and *Antichrist*; And that men may the easier, and sooner be bewitched to it, they set forth their lies and vanities in as plausible & faire away as can be.

What man would seeme to deale so plainly as a *Jugler*: Hee will strike up his sleeves, and make bare his armes, and open his hands and fingers, and lay all things before thee, and bid thee behold, and thou wouldst thinke him to be a man of a faire carriage, and not imagine thou couldst possibly be deceived; And yet indeed, his whole skill and seeking, is nothing else but to deceive, and the more simplice and plainly he would seeme to deale, the sooner and easier he doth beguile thee. For thou shalt thinke thou seest all, and seest nothing; Feelest it fenceable with thy fingers, holdest it fast, canst not loose it, and yett shall open thy hand and finde nothing.

The passages of some men, in points of Religion, are carried much after such a sort. For one would thinke, to heare the smoothnes of their tale, and what integritie and plainnes they doe professe; That it is all Gospel they speake, and that their cause, is cleare, and nothing is to be said to the contrarie. Notwithstanding, when another comes forth, and replie against them, ups up their tale, weighs their reasons, discouers the error and weaknes of their pleading. Men wonder at their owne simplicity and ignorance, and that ever they should be so fond as to beleefe them, But seeing I am now to deale only in the point of *hearing of false Ministers*: I will not therefore keep out of the bearen way to take in any by-discourse; Only I thinke good to certifie, that I marvaile, that such men who walke not as we doe in *Church-way*, but thinke us to censorious and *over just*: Why they doe not publickly answer our grounds and arguments published to the world, and to prove their *new Principles* in as faire and open a way; that either

we

we may come to them, finding them to walke more agreeable to the Scriptures, or shew our reasons to the contrarie.

For the matter here in controuersie: That the Reader may profit the more by it, there are 5 things, which I desire him to doe.

1. When thou settest thy selfe to read, let thy selfe as in Gods presence, looke on with a single and impariall eye; weigh the arguments well on both sides, not by shewes and shifts, but by the iust Ballance of the incorruptible and unchangable Word of God; In judging, I beseech thee righteous judgment; and let the truth be deare to thy soule; and doe not side with any side, because thy minde gives thee, it leauest most to ease, credit, profit, pleasure, or such worldly respects, but to that which most tendereth to the glorie of Gods great name, the purity of religion, and to the most comfort and peace of thy own conscience.

2. I would have thee to live by thy *owne* Iustie, and not build upon anothers fancy; it is a great fault in some, in that they see nothing, but by other mens eyes. What this man, or such a man holdeth, that is their beleife; And besides this, they can give no more reason for what they hold, then the Parrat of her speaking. I need not goe farre for prooffe; The point in controuersie cleares it sufficiently. For as one *well* saith: That which a credible person telleth, as *Galen: esse lib. 2.* hath drawn many unto this practice of Hearing unlawfull Ministers? But taking the thing upon trust, without due triall and examination. Sure I am, had men measured it by the Coulden Read nimsi pec- of the Scriptures, they would soon have perceived, that it was *car. notitia* never set apart by Gods appointment, for the spiritual building, atque me- 3. Be not wise in thy owne eyes. But rather deny thy selfe in thy *de la.*

own judgment, will, affection, reason, &c. And be contented to be guided by the alone Word of God. What is the reason that some men doe seeke after the truth, as a toward doth his enemy, loath to find him? But because loving their owne conceit (as Apes their yong ones) beyond measure, they are not willing to heare of any thing that is said against it.

We see in nature, he that will heare well, must stopp his breath; It is so in things spirituall: if a man will not keep in his breath, I meane set aside conceitednes & selfe-love, & be willing to embrace the truth, though it be contrarie to that which he formerly held, he shall not profit by any thing he heareth or readeth, but like *Ish- roabs king* remaining lean & ill-favored still.

Things in the earth will grow as they find roome; A Light in the dampes of mines, goeth out: Thus stands the case with men,

The Epistle

when any good helpe is put into their hands, If their hearts then, be free of selfe-love, spirituall pride, personall prejudice, base desire of vaine glorie and humaine applause, &c. They will profit by it; Contrariwise if their hearts, like a deepe hole, be full of those filthy *Foggs & Mists*, the truth then (how clearely soever it shine) will dampe & quench in them, as a light in the mines of the earth.

*Civile
dig. 4. de
legib. Se-
natuſq;
conſult:*

4. Whereas the *Civil Law* saith, *it is unciuil for any man not having weighed the whole Law, to give advice or judgement some one parcel of it, alone proposed.* I doe therefore intreat the Reader, to forbear his Censure, till he have read the whole booke over. And if it be so, that he thinks, in some point I have erred (as who liveth & erreth not) I would not have him, for such a particular sayling to condemne the whole. But let that beare its owne burden, and let the rest be received, as (after due trial, the same shalbe found agreeable to the Word of God.

I speake not this, as beeing privy to any known crime this way; But because I am privy to many known wants & great weaknesses in my selfe. Besides, it is the manner of some, if they can spy some thing not well handled in another mans writing, to take such advantage, as hereby they seeke to bring the whole under reproofe and condemnation. Of this shalbe all their talke, at this they will gird and jest; not beeing able in the meane time to take away the force of any one of the maine arguments. Neither indeed dare to attempt it, but like the snail keepe in their hornes.

5. I thinke good to speake here a litle concerning the manner of this answer. And that no man may be offended at it; I doe professe in the Word of truth, that it hath much greeved me all along the discourse, to speake so much of the *Treatiser*, whose learning I doe much reverence; But the cause beeing the Lords, and I seeing how much it lay upon me, to take away the *Masks and visards*, whereby many have been deceived, I have done my best to shew the absurdities, contradictions, unskilfulnes & dangerousnes of that *Treatise*: And for this *not sparing* but speaking home, I have had some reasons for it, as partly here follow.

1. Because the Booke containes a pernicious & most hurtfull error; and by how much it is caried forth, under a colourable shew of a *pious and godly practice*, by so much the more hath it caused many greevions & long lasting miseries. I know there are many viler errors dayly maintained; But if we respect mens walking in the *Holie Order of the Gospell*, this is a main stumbling block & barre in the way to it: There are some humours, which some where placed in the body, are quiet and doe little hurt, but in other

To the Reader.

other places, specially in the passage, they doe much mischief. This *your*, is as a corrupt humour, fallen into the passage of the bodie, and the Church, and therefore it must needs be the more perilous.

2. I have spoken the more plainly against it, because they say, there are manie in England and in other Countries, who hold it unlawfull to be present at their *divine service*, and to receive the Sacraments in the *Parish-Churches*, and yet thinke it lawfull to heare the Ministers of that Church. Now, if such men have (as had *David*) tender hearts, and hearts that will smite them for a little; They will surely come off from this too. Seeing I have here proved, that the ground they build on, is very sand, and their pleading for it, wants both Religion & reason.

3. Such a general fame is gone forth of the booke, as to be so learnedly & absolutely done, that it gives all men satisfaction (some few riled spirits only excepted) & that no man would ever be able to make any sound reply to it. And for my selfe, I have been by name chalenged (as it were) to answer, with much base insultation, as if I durst rather eate my pen, then put my pen to write against it. And this both before my thoughts were settled on thing, and since too. Now, whether the worke be according to the praise of it, let all indifferent men judge.

4. Seeing it is given out (but me thinks it should not be true) that there are some learned men, which plead for the *Hearing of false Ministers*; and upon the *Treas.* grounds; I have therefore discovered the sleightnes of it (to say no worse) the more: That such (if there be any such) may see their errour; If not, reply if they please & when they will.

But for the person, or persons that shall reply; These 3 things I desire may be considered: 1. That they change not the state of the question, which is not, whether it be lawfull to heare the *Ministers of the Church of England*, or of *Rome*, or of any Church; But taking it granted, a Church to be false, & the Ministerie Antichristian; whether *Hearing in such a case be lawfull*; For the question now stands thus, & no otherwise.

2. I expect an answer, in a more honest & fairer way, then I had the last time; namely, by a *sort of gnats*, whom I felt but never saw; the Law of God and Light of Nature teacheth.

Quod tibi vis fieri, hoc facias & alteri.

Indeed it is a very unbecoming thing, that men who doe profess Religion & learning, should disgrace other mens worke, behinde their backs, thunning in the meane time the open light, whereby their deeds might be made manifest. As for such *Repluers*, whose arguments are *Trencher-squibs*, and reach only as farr as to the end of the table; well they may satisfie men of the same humours; But wih men fearing God they shall finde no acceptance.

3. I expect plaine dealing; Truth is like the *glasse sea before the throne*, which is bright, cleare, not a clouded bodie or covered with the vailles of mens fond fantasies & dreames. Let such Childish toyes be kept for Children. I require the voyce of the *Shepherd*, read it me out of the Pro-

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 in a faire
 manner

The Epistle to the Reader.

Since I have it me out of the *Psalmes*, read it out of the *Law* or *Gospel*. For without this mens judgments have no credit.

Before I end my speech, I thinke good to mention you my Brethren, with whom I am in speciall communion, & over whom the Holy Ghost hath made me overseer. This answer will serve to cleare us, from such untrue reports, as some maliciously have rayed up, as if we were deslined from our ancient profession. Now, what we hold concerning the fallacies & fantasies newly broached, I desire all the Churches of God, here to take knowledge off, for our clearing & justification.

I thought when I first began with this *Treatise*, in ending of it, to have ended with publick controversies; and so have followed a more quiet kind of studie, But seeing, what the truth suffers in regard of adversaries to it on both sides, the love of God constraineth me not to be silent, but according to that measure which the Lord hath dealt unto me, & as my smal abilities are, to contend for the faith, against dexteriores & sinisteriores, adversaries on both hands, & to deliver it from the evill report which both have sought to bring upon it.

And as I have made way now for Gods people, to enter into the sweet order of the Gospel & covenant of the Lord; So I purpose very speedily to publish something for their stay and preservation therein.

You know (my Brethren) for the divisions of Reuben are great thoughts of hearts. Lord, how are we spoken of in *Gath* & *Askelon*, for the rents & Schismes amongst us. In truth, I doe not know, for what our profession, is beholding unto, in respect of some men, but only to be dispised & reproached for their idle & giddie courses. But that the truth of God may no longer suffer, but the sinne & shame lie where it ought, I will by the good hand of God assisting me, cleare our Religion, as that it leads not to Schismes & Church-breakings, but such things are roots of bitterness & cursedaires, planted & sowed by the Envious man, in the unsanctified hearts of ungodly people; Besides, I purpose to shew from the Word of God, why men ought to keep themselves with true Churches. Howbeit, in their opinions very corrupt, & how. Again, how farre particular men have libertie to deale with a Church; & when they are to rest, & how, & why. Moreover, how farre a Church-Covenant binds every member of the body to that bodie; & wherefore there must not be divisions, neither from, nor in the bodie. Again, in case there be a division in Church, I will shew by what signes & tokens, the Church may be known from the Schismatics. In a word, I will shew how farre the Office of the Eldership extendeth in matter of Government; and how farre obedience is due unto them of the people. These things & many more of the like nature, you shall shortly see them handled; For I purpose to publish a large Treatise of Ecclesiasticall Politie, even the whole externall regiment of the Church of God. And thus commending you to God, I take my leave; and will during life alwayes rest



A

STAY AGAINST STRAYING,

O R

A Reply to a Treatise published in the
defence of hearing Antichristian
Ministers.

SECTION I.

An answer to the nameles Epistoler.



OWsoever the publisher of the Treatise hath thought it fit to conceale his name *: yet he hath prefixed to it, a large' p'eface, wherein with a Loud voyce a he blesseth the authour, his freind, and the worke it selfe, and seekes by manie unchristil speeches, to disgrace some men what he can, inregard they Zealously opposed his new minion Idol.

* It is a good sign, whether he were not ashamed, to put his name to it, a. pr. 27-28.

Three reasons he gives, why (after 9. yeares concealement,) he hath now Published the booke: first ike large abilities of the author a boue many others. &c.

Ans: 1. this ground is sandy, and he speaks (* de sono jugis) *. Ar. 1.

A

beliges

besides the matter: For howsoever we confesse, that the *Author* was a godlie & learned man: notwithstanding it followes not, that whatsoever he said, it was therefore true, & necessarilie to be published: Without offence that firtie may be applied to him, which a learned writer, writes of *Chrysostome*, a he was not without his fault: his goulden mouth wherein he passed others, had otherwhile leade wordes, which yeelded to error & abuse of the time.

2. Had the *Pistler* respected (as he should) the authors large abilities, he would not have made that booke so common as he hath done to the mans great dishonour. When one *Pammachius* a Learned Man understood that *Hierome*, had written some thinges amisse, againe *Iovinian*, he sought to suppress all the Copies, & to haue them concealed, till the faults therein were corrected. If the *Publisher* or others had so don with that first copie which they found in his studie they had don wel, & manifested good affection to the author: but it that they caused to vile a thing to be spread abroad, they did ill, & were his enemies. And here I thinke of that sentence in *Eccles*: 10. 1 dead flies cause the ointment of the Apothecary to send forth a stinking sauour: so doth a litle felly, him that is in reputation for wisdom and honour. I acknowledge to Gods glory, and the Treatisers due Praise that there are in print of his, sundry fruitfull treatises: but certainly this published since his death, is like the wild gourd in the Potage, whose cause that the former are the lesse accepted with the godly. It is true therefore as *Ferus* sayth one fault deprives men of many sauiours. *Iehosaphats* neere affinity with *Ahabs* house, marvellouslie eclipsed his other vertues: so the Treat: his pleading for Antichristian Preist & the hearing of them, lies as a great blot vpon him. But what shall I say, there is no man that liueth & sinneth not. Wise men doe no things sometimes wisely.

3. It is a weake ground to perswade men to embrace any doctrine from the large abilities of some persons holding it: for we are charged, not to beleue what an Angel from heauen should teach us, if he speake not according to the Oracles of God. The imitators of *Alexander* thought it not enough, to follow him in his vertues, but in his stouping & other gestures. But christians haue learned to doe better to wit, to leaue all men (be he kinge, minister, maister &c) where the leaue the truth. *Basil* for this purpose vseth a fine similitude, wem (sayth he) be partakers of other mens sayings, after the manner of bees they fly not to all flowers, nor where they sitt, doe the cropp they quite away, but take only so much, as sufficeth to their honie making so we, (if we wil be wise) must take from others, so much as is sound, agreeable to truth, & for the rest not meddle with it.

a Calchit Treas.

sife of the Crosse

pag. 26.

b Ierome in.

Epist: ad

pamm:

c Let such as

had a hand this

vray thinke of

Christ wordes

in mat. 18. 7.

vnot to them

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fences come

d Specially in

Iustificacion of

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e booke so suf-

ficientlie per-

uad as no Ad-

versary hether

to durst reply.

f *Ferus* Annot.

in Ecclesi 10.

v. 1. fol. 95.

g, *Cicero*: 19. 13

h *King*: 8. 46.

i *Nemo mortu-*

us omnibus lo-

ru sapit plus.

j *In a certum*

formam quibz

in uade to

young men.

k *Gal. 3. 8.*

l *In a certum*

formam quibz

in uade to

young men.

His second reason is, the worth of the worke. For it were (saith he) great pittie * that such a worke as this sh.uld be concealed: And therefore he tels vs in the title page, he hath published it for the common good. And in the conclusion of the preface, desires the Lord, to make the whole worke (for the generall good now set forth), profitable to those that loue the truth.

An. w. 1. The things that are not faire, seeme faire to him that is in loue. * So Daphnus, in the poet saith to Polepbenus. It is iust so with superstitious men; they thinke passinge well of their vaine in ventions, h wbeit they have no reason for it.

And surely, were it not, but that this man is Fallen excesssiue in loue with the Treatise, * he would not so applaud it, much lesse haue been at the charge of the printing. But what may be reas'd, that he & others, are so in loue with it: they would answer here [bona fide,] my mind giues mee, they would say as Samson did when he desired to take a wife of the vncircumcised Philistines: she pleaseth me well. a So these couer to be vn equalle yoked with this barlet-bearing: because it pleaseth them wel. & why so? oh it leads them vnto an easie & plausible walkinge: they haue a trick now to deceiue the Prelates, & to shunne Persecution for the crosse of Christ.

2 Touching a common good, this is the common pretence of all deceiuers, b and the same as old almost as the world: for the Devil used it, c to beguile the woman in Paradise saying God doth know that in the day ye eat thereof ye shalbe as Gods. He reasoneth here (as Pareus d obliueth on the place) to this effect, that which wilbe for your good, ought not to be omitted: But the eating of the forbidden fruit wilbe so: (for yee shalbe as Gods:) Therefore, &c.

And the childre of this wicked one, haue since in this followed their fathers steps: for what lies & beastlie vanities are there extant, but the authors in publishing of them, haue professed an aiming at Publick profit? Was not the Hierarchie that monstrous monster, cunningly erected at first (& to this day iustified) vnder couler of common good: e namelie to Preserue the vnitie & peace of the Church: for the auoyding of schismes and factions and that there may be no Tyranny or oppression among brethren. The like may be said of the masse, merits, purgatorie, pilgrimages, bowing at Altars, praying to Angels, worshipping of Images, Crosse, Pardons, Holie oyle, Faits, Feasts, abolution by preists, prayer in an vnkowne tongue: & the rest of the filthy trash & dung in Babilō: doe not the couetuous marchants of that see, tel their chapmen all is for common good: [ie * their Bookes] Not but their bels in the tower, and the crosse on the steeple, are set vp vnder a pretence of common good: the one beeing to driue away euil spirits, & the other to keepe the Church from bur-

* It should be 9. years before he printed it in his annotated perry.

* Theoric; in Rueding.

* Quid non cogit amor. martial. l. 4. Encluy.

a Iudg. 14. 3.

b Prov. 9. 11. 12.

1. Pet. 2. 19.

Exo 1. 12.

c Gen 3. 3. 34.

d Comment. in

Gen. c. 3. v. 5.

p. 115. Tunc.

e Duaran: diu

stult. 8.

Feld of the

Church. l. 2 p.

1. 7. 18. Sam-

ders de vrbis

mon. lib. 5.

* Samuel 4

distill. 41. art

3 Bellarm. de

purpat. l. 2. c.

17. Thomas

Aquin 4 dist

d. 21. Quast.

1. art 1. Pals-

der l. 6. c. 12.

vivent;

Alexan ab

Alexan: l. 3.

c. 12. Guis-

hard l. 4. c. 6.

fun. Lomb. l. 4.

Rhom in. Cas

14. Sent. 1.

W. Insuper al:

Ser: 6.

*⁊ Nihil uirile,
quod non idem
solum ac bene-
ficiū. Ck. De
Offic. lib: 3.*

*⁊ Viri & mulieres
in England,
⁊ which hold the
parish Churches
false, and yet
goe together, to
heare, being
swayed by this
Treat:
b. Esa. 7. 20.*

⁊ Varro,

*⁊ Dicitur uo-
ca esse, ratio ad
accessum. Tull:*

⁊ Suidas:

*⁊ Cor: Genu:
In lab: Ioh: 1.
99.*

ninge, To tel vs therefore of common good, we tel him, *Plur alibi quam mellis habet.* ⁊ This is but a cunning bait, which imposters formerlie have vsed, to draw simple people into a snare. But to keepe our selues from it, we need goe no further, then to a saying of an *Ethnicke*: That onlie are we to esteeme good & profittable, which we see to be right and lawfull.

But seeing the thinge he pleads for, is most vnrighteous, (for it tends to the dishonour of Gods great name, the discredit of the gospel, the keeping backe of many from receyuing the loue of the truth a] great pitty it was, so corrupt a thinge euer saw the light, but rather had perished in the birth, or at least, upon the first sight of it, the finders had burned it, as the bookes mentioned in *Act: 19. 19.* For so a great deale of common hurt had bee prevented in the Churches of God, and in the world too; *Wee vnto them that call euil good. b.*

His third reason is, to preserve the Churches priuileidge: defend Christs cause against the enemies of God, which ayme at the utter ruinating of the Church. & labour to rent it in peeces, &c.

Answe, The Romanes (as it is reported) kept in *Capitolio* certaine dogs & Geese, which by their barking, & gagling should giue warning in the night, of theeuers that entered in: but if they cryed out in the day time, when there was no suspicion, their legs were to be broken of, because they cryed when there was noe cause. If the Publishers contending here, be (as he sayes himselfe) to preserve the churches priuileidge. & the thinge certaine which he chargeth his brethren with: to weete, that they were the troblers of *Israel.* let him then (*⁊ dicitur uocari parricidam* ⁊) weare the laurel. But if he be erroneous in the one, & a false accuser in the other, I hope among the godly wise, he shall haue his demerit accordingly. To the matter.

First that hearing of false ministers is a priuileidge of Gods Church, I denie it, this is but the froth of his owne lips, neither soled nor sauorie: as wel he may say, that whoredome is a womans priuileidge: theist a servant: rebellion a subjects: disobedience childrens: reason and ground there is alike. And to proue this, thus I reason.

What soeuer God hath bestowed vpon his Church as her priuileidge, the same is to be found in his word: But it is not mentioned there, that true beleeuers (as their priuileidge) ought to beare Antichristian Teachers: Ergo: &c.

The proposition is vnquestionable certaine by these scriptures. *Pla: 19. 7. 2. Timot 3. 15. 16. Esa. 8. 20. Iohn. 15. 17. Act. 20. 27.*

Besides this is the vniuersall consent of learned writers. The scriptures (sayth *Athanasius*) doe helpe vs with the knowledge of euery truth. Here (saith *Augustine*) we find what soeuer is to be don, or not don.

den. All things (sayth Christostome) that are meet to be knowne, in Gods word are manifested. The same sayth Iustine b, Clemens i, Paræus & Polanus l, Cartwright m, B, Hall n, D. James a. & others. The Assumption is proved thus: If the hearing in question be condemned in scripture. then it is no priviledge of the Church: but the first is true. therefore the second.

The first part which is only controversall is evident & cleare by these scriptures. Levit. 17. 3. 4. deu. 12. 5. Pro. 5. 8. Hof. 4. 15. Mat. 7. 15. 2. Cor. 7. 15. 16. 17. Reuel. 18. 4. Son. 1. 6. 7. To this all sorts of writers ascent. Zanchie p on philip. 3. 2. Beware of dogs: Writes thus: Tales doctores, qui testimonium non habent ab Apostolis, Apostolicisque viris atque ecclesijs: nempè summa diligentia ac studio curandum esse, ut eos observemus, cognoscamus, et fugiamus: Such Teachers as have not their authoritie, From the Apostles, and Apostolical men, & true churches, we ought with great studie and care to observe, know, & avoyd them. The Authors q of the Admonition to the parliament affirme: Whosoever preacheth by an unlawfull calling he may not be heard: nor, though he speake the truth, no more then the Devil was to be suffered, howbeit he preached Christ. As God (sayth One r) hath ordained that the word should be preached, so also in what order & by whome: And therefore as we care for the truth, so we must of whome we receive it. So judicious Relloc f: Non audiendi et explorandi sunt, nisi qui antegressam ad id vocationem habent aliquam. They are not to be heard & tryed, who have not a lawfull fore-going calling to the ministration. And of the same iudgment, is Rivetus r, musculus v, Oecolampadius x, Calvin y, Fenner a, Laiton b: yea the papists in this point are sounnder then either the Pistler or his Leader. : Paul c, the sifr, in a certaine Bull sent to. his Calues in England (Catholikes I might have said) chargeth them by all means, not to goe to the parish Churches, or heare their sermons, least they incurre the wrath of God. The Rhenists d say the like: so the Deway translators. & adde thus: Such as goe unto false Churches, are to be counted of that ranke Paul speaks of, in Tit. 1. Vlt. who confesse they know God but in workes deny him e.

For the munition therefore which he speaks of here, if this sinful hearing be his best, to preserve Gods Church from the attempts of aduersaries. I er him keepe it himself: for we know (oh that we had neuer knowne it) by vntappy experience, the use & nature of it. As the Iewes of old by taking the Aegyptians for their munition f, were vndon by the meanes: so proves this Stranger in all true churches where it hath entertainment, a very fyr-brand that consumeth the building: a Gangrene that stayes not in one place but corrupteth by

a *Parol. Amb.*
physiol. 1. 7.
c. 1. p. 6. 1.

b *Viv. ff. de*
clerich of Lon-
don. v. 1. by
this manner
newe fustia-
ry. that was
full of people.
they Calfe O Sa-
maria hath cast
away off. 1. 8.

c *1. King. 12.*
*d *Pr. 6. 19.**

e *Quintus ani-*
mus cal. 1. 1. 1.
dra. Annot. 1. 1.

f *Mat. 7. 3. 4.*
Rom. 1. 1. 1.

g *est enim pro-*
prium Aulicis

alorum vicia

seruare ab his-
is foru. Tal.

de off. 1. 3.

h *1. King. 18.*
*18 *Ec. 4. 1. 1.**

i *Anu. 7. 10.*
1. Luk. 13. 1. 1.

j *1. 1. 1. 1. 1.*
1. 1. 1. 1. 1.

k *1. 1. 1. 1. 1.*
1. 1. 1. 1. 1.

l *1. 1. 1. 1. 1.*
1. 1. 1. 1. 1.

m *1. 1. 1. 1. 1.*
1. 1. 1. 1. 1.

deprees the whole body, & kils It: in a word it is as the wild Beere
of the forest, which waiteth the Lords vineyard. b

The *Pistler* talks of *Athalias spirit*, & compares his opposites to
her, but surelie were not his eyes blinded, with the vnlawfull loue of
his deare *Delilah*, he might see that the similitude holds better another
way. Did not that wicked woman occasion troubles in Israel, c by
seekinge to put downe their right kinge, & set vp her selfe (a surper
& murderer) in the place of him: now what else (speake on your credi
dit) hath this idolatrous hearing don, since the time it was hatched
but like the thinge that God hates sowed discord among brethren, d &
why? because it tendeth to the putting downe, of our true king *Chri*
stus, & to rayse vp *Antichrist* againe, that bloodie Tyrant.

1. Touchinge the personall wronge here offered to his opposites
as naming them the enemies of God, church renters, schisme-makers
marching them with most notorious sinners: & publishing to the
world private thinges purposed to disgrace them. I thinke this no
worthy of answer: the men are now at rest: besides such was the
good walking when they liued, as that his vncharitable tongue an
pea, cannot weakē their wel deserued praise, among the saints that
knew them. Notwithstanding sober words would better haue becom
med him. Is this religion? is this conscience? is this charitie? To tell
the eares of the world private things against brethren. Methinkes the
man should blush at it: specyallie beeing reputed (or at least would be
one of large Charitie, e and a great reprover of others for rash cen
suring: Now knowes he not what an odious thinge it is, to condemne
that thinge in another, wherein he himselfe in the meane time
a transgressor, this not onlie lies vnder the iust reproofe of the scrip
tures. f But also condemned by heathens. It is note of follie (saith *Tully*
g to see another mans faults & forgett oure owne, foe in the Poet

Turpe est doctori, cum culpa redarguit ipsum.

But it is no new thinge, for such as are earnestlie zealous for the
churches reformation, that all thinges may be there according to the
diuine patterne, to be tongue-bitten by innovators & corruptors of
religion: for so were the Prophets vsed, h so was *Christ* i & k his
Apostles serued by the Iewes. So in ages after, *Constantine* l was
accused as a perueror of Gods order, because he furthered and follow
ed christianity. Other goodmen wanted not thier crosse this way
but were alwayes reuiled with most words of reproach, & deeme d
the r aduersaries the vilest persons of the earth. When the *Scythians*
as *Iustine* m reports saw they could not overcome their enemies
with weapons: they laid them aside & tooke vp whips. Men in error
doe so: finding in scriptures nothinge for them, they make whips

with their tongues: that is, slander allwayes their opposites with
heresie, schisme, pride, obstinacy, disloyalty, sedition, *et quid non?*
hoping to get that by saying, of which they have no hope to get
by reasoning.

3. But to speake a litle of the accusation it selfe: Howsoever I will
not meddle with their diuision, neither iustifie his opposites in the manner
of their departure: not withstanding, although he wipe his mouli, &
would make others, *chiese authors of the breach*: yet the truth is, he
& such which went ordinarilie unto false churches, with such as
iustified and abetted so vile a practice, were principallie the instru-
ments, of that great scandall. It is a receiued Tenent amongst the
learned: Such are the causes of contention, that bringe new doctrines
into the Churches of God.

b Pareus describes the authors of dissensions, to be men that adulte-
rate pure doctrine by humane inventions, violate the discipline of the
Church, & seeke by sugred words, & counterfeited zeale to pervert others.
To the same effect writes Gaultier, c Mornaus, d Martyr, e Morton, f
Parker: g yea some Papiests too, as Caslander h & others.

To apply this, seeing the Publisshar and others with him, have com-
mitted apparent idolatry, meantained it in the Church, & sought
thereby, to pervert the right wayes of the Lord, and to draw the lin-
cere into errour & sinne: it must follow necessarilie, that the strife &
contention which hath fallen out vpon it, either among brethren of
their owne congregation or else where, came chieflie by their occa-
sion, & meanes.

For the exclamation therefore, which he and others take vp against
the godlie, for their contentions, I mind it truly, as a great prophane
in them. We would count him a most vile person, that would doe
whatsoever he could, to make another angry, and when he saw him
so, would reproach him for it, blaze it abroad, speake of it behind his
back, to his great disgrace. It were happy for some if they had ne-
uer abused Gods people: his way, by seeking (as it were) to anger
them in hearing vnlawfull ministers, marrying their wines by Popish
licenses, thorow iustifying halters & neuters, communicating spiritu-
ally with Antichristians: & other such muddy stufte found the way: &
afterwards perceiving them to be stirred hereat, cry out with a full
mouth. *oh what a contentious people are they, oh how scandalous, better
for a man to walke alone, then with such a companie.* And this shalbe
published in Gath & Askelon, that the enemies of the Lord may re-
ioyce & triumph.

But good it were, that these make-bates did consider of that great
day, in which Christ shall appeare in the brightnes of his father,

a Such a one he
seemes to be,
that hath first
fast the New
English Canons,
the prophane
sinners to
disgrace the
truth by sug-
ring at it. As he
heard cursing, so
let it come vnto
him as he

delighted not
in his Tong, so let
it be farre
from him. 22a:
109, 17.
b Common, in
Rom. 16. 17.
18. et. 1 Cor. 10
p. 7.

c Comment. in
Rom. 16. 17.
d lib. de Eccl. 1.
l. 2.

e de Cath. et
vot. cap. 2. 1.
f Apol. l. 2.
g On the Crosses
ps. 2. c. 9.
h De Rom. Eccl.
lib. 1. 7.

* A frowne
that runs
away, and
seats out of
his majesty.

to auenge the quarle of his least commaundement? when God riseth a
 up, what will they answer him? what will they say, when he shall not
 only charge them, with idolatry & covenant-breaking. But also to be
 the cause, & ground of the diuisions, & schismes in his churches: by
 meanes whereof, his name was blasphemed, the soules of the righte-
 ous greeued, the truth slandered, the weake scandalized, & the wic-
 ked hardened in euil.

¶ *Paroim Rom.
 14. ver. 13. pag.
 469.*

¶ *Peccati non
 tantum in se
 per hominibus
 quantum quod
 reliqui ad
 peccandum in-
 ducuntur, nam:
 25 in Epist. ad
 Rom. in mor. ad
 lucum.*

¶ *When at the
 day of Indement
 isfall to
 their charge
 that they haue
 giuen scandal,
 they will
 wisht rather to
 haue been drue
 out Paroim
 Rom: chap. 14.
 v. 13. p. 173.*

¶ *Indification of
 Separat: pag.
 123.*

¶ *f Rom: 13. 3. 4.
 Hof: 4. 14. 15.
 1 Cor: 10. 14. 17
 2 Cor: 6. 14. 15.
 Gal: 2. 7.*

¶ *Hocce
 creditur et
 memorabile
 Teren: And:
 Alb. 4. se. 1.:*

It is sure [as some doe obserue b] that a more grieuous punish-
 ment is relieued for them which cause others to offend, then for they
 which doe such things themselves. Thus the serpent was punished
 more then Eue, she more then Adam: so Iezabel felt heauier &
 deeper judgment then Ahab. To sinne hath not so much perdition in it
 as to induce others to sinne, so Christostome. c.

Who is wise, that he may vnderstand these things, & prudent that
 he may take knowledge of them: for the wayes of Iehouah are righte-
 ous, & the iust shall walke in them, but the rebels shall fall in them.

SECTION 2.

Thus [Reader] thou hast seen the reasons, why the Treatise
 was published: Now in the next place the Epistoler in-
 treats thee, to take notice of two things: 1. That this practice
 of hearing unlawfull ministers, is not against any article
 of sayth, which is by the Church professed whereof the author of this
 treatise was pastor.

Answer 1. Nay stay there, that is not so, for in Article 31. of our
 profession, (consented vnto by maister Robinson &,) this thinge is
 absolutelie condemned. We, speakinge there of Antichristian As-
 semblies professe, that the saythfull may not haue any spirituall communion
 in their publick administrations. And for prooffe thereof, these scrip-
 tures are alleaged f. But sayth he in the same place, this is no act of
 communion. I answer, our Chritian prediceffours so vnderstood it,
 and so doe the faithfull generally to this day: besides this new do-
 nist wants, as truth so common sence: for it is, as if one should
 affirme, that he eates and drinckes, but partaketh not in the things
 he useth. g.

But it may be he thinkes the following lines will helpe him.
 If hearing simplie were an act of communion, then euery heretique, or
 Atheist, or whosoener he were, that should come into the church, should
 haue communion, which if it were true, it were good that euery
 Church

Church that will awayd Communion with prophane men, to meete in private, and shew shuts the doore, when their own companie meet together, or else I cannot see, how they can awayd communion with wicked men,

Ans^r. It is a certane rule (as Logicians teach) *things are really to be distinguished, which in themselves are to be separated each from other.* The ignorance of this distinction, is a maine cause (as I have obserued) of some mens erring in this point of hearing : for they thinke, (as the *Pistler* here vnwiselie writes) that if members of true Churches haue not communion with the vnbelieuers which come vnto their meetings: that then it will follow, that they may be present in false Churches in time of publick exercise, and yet haue no communion.

To reply breifly: (for I purpose to speake more largely of this in an other place) There is besides Church communion, a communion in the ordinances of the Church: as in the *state is selfe, ministerie, worship, Government*: Howsoeuer therefore a man be no member actually, of such, or such a body: And so in that respect (to speake properly) he hath no Church communion: yet beeing there a worshipper, he communicates in the actions don, I say whether they are good or euill.

The christian Corinthians were separated formally from the *Heathen-state*, and constituted in a true Church-state: notwithstanding Paul sayth, & that such among them, as went vnto Idol Temples, had there communion: as how? not Church communion, but they communicated in the euils there practised. They communicated as *Pareus* layth with idols, or as *Ierome* d ph raserth it, the participation of devils. To be short according to *Bezas* e, interpretation, they were guilty of the same seruise & sacrifice, or were companions and consorts therein, and coupled themselves (as it were) in the same religion.

To apply this to our point in controersie, If an Heretick, Atheist, or whatsoever he be, come to our Churches, we acknowledge he hath communion: to weete, in the ordinances: howbeit no Church communion, that is, no communion in, or with the saints gathered into the faith and order of the Gospel: so in gooing vnto vnlawfull Assemblies, if a man be no member, his communion there, is not with the people in that state, but in the humane inventions: that is the Idol Church, wil-worship, false ministerie, and other such abominations: And this common reason sheweth, for he that is not a member of a Corporation, may

Now you may see, if you stand a at your eye against the light, a Beguile a sort of diffin: quere adter omnia qua a se vnuerum Passant separari. Melanc. l. 4. diffin. Rom heron. Syffer- mas. should i c 4. p. 59

1 Cor. 10

Common. 1 Cor. 10. 16. 18. pag. 640. doe the same place. a euident cultus ac sacra- ficij sunt con- fess, sive in eodem sacri- ficij confertor, ac socij, ac eius quasi vin- culis in eodem religione cap- tati. Beza Annot. 111. Cor. 10. 18. pag. 137.

yet

yet communicate, in the administrations thereof, howbeit (true it is) in, or with the body he doth it not.

We need not therefore shut our doores against any person, for there follows no danger, by their coming vnto vs: for how soeuer [as I said] they haue communion, yet not with vs, but rather in the thinges praised with vs. Now what can the Distler hence conclude? only this: [vnlesse he be *Graculus inter musas* †] If I may doe a lawfull thinge, then I may doe an vnlawfull thinge: If a foreiner may pertake in the ciuill iustice of true magistrates, then he may so doe, in the sinfull administrations of Rebels and Traitors. I wrong him not: for his reasoning and this [*max. Min. 1916*] is all one in substance: If it be lawfull to communicate in a true Church, with Christs ministerie and worship, then a man may lawfully communicate in a false Church with Antichrists ministerie and worship. I could say more, but I am loth to discouer his nakednes too farre. But no maruaile when men leaue the way of truth if foolish and false thinges doe follow,

2. But admit this hearing were not against any article of our Churches? what is the note, that the Reader must then obserue? Sarelle vnlesse the Epistoler would be noted for nonsense, we must needs conceiue, that he holds, as the Papists doe: to wit, that the Church cannot erre: and therefore we must beleene as the Church beleene. But are you in good earnest? wel, we will so take it, till we are better informed. In the meane time take you notice what the Lord saith g, To the Law and to the Testimony: if they speake not according to this word, it is because there is no light in them,

Take notice also, what *Augustine* & sayth: we ought to beleene a Church, but not in a Church, because the Church is not God, but the house of God. To the like purpose others: Neither Pastor, Councell, or Angel, ought in point of faith to be receiued, I say not against, but without or besides the scriptures. These are only safe. & I to be credited: for humane precepts they want weight: in they bind not, *ego soli scripturae fido* & *Theodares* a. I giue trust to the scripture alone. And some papists in words say no lesse: as *Thomas of Aquine*, *Abbas*, *g. p. m. a. v.*, *Gerion*, & *Picus Mirandula*, *Occam*, & *P. Pias* the second & Others.

In conclusion then, seeing the bearing of vnlawfull Ministers is set against scripture articles (as we haue partly manifested, and God willing, more will doe) we must (as *Ieron. c. x.* speakes)

*Omnia item
solent, Lucian.*

*g Bellarmine de
Rom. pont. l. 4.
1. 4. Rhenish.
n Luk. 16. scilicet.*

*g Esa: 3: 20
h Serm. de tem
1. 1.*

*i B: Basilic. par
2. p. 166*

*k Iust. mart.
cap. 1. Epist.
l. 1. Hilari. in psa*

86.

*m Lucan. l. 3
c. 17.*

*n Idem: Faust.
4. 22.*

*o Zanchi de
Tripl. Epist.
104.*

*p Io. arch. de
g. Decret. cap.
1. in locum*

*q. De reb. cap.
1. in locum*

*r Papi. M. ch.
finis*

*s. Quod an
P. p. m. a. v.*

*t Deut. 1. p.
26. 19.*

u. 1. 1. 1. 1.

v. 1. 1. 1. 1.

w. 1. 1. 1. 1.

it, though it should in the meane time be iustified and practised by many Churches and people.

The second thing, which he desires may be noted is, that this bearing was not in the iudgement of the Church esteemed as a thinge that might not be borne withall.

Ans: 1. The doctrine of the Nicolaitans (which was that adulterie and fornication were no sinnes, and that men might communicate with the sacrifices of Idolaters, in their idol temples) was not in the iudgment of the Churches at Pergames, and Ibyrtira esteemed as a thinge that might not be borne withall: was the same therefore good? indeede such a conclusion we must either here gather from his wordes, or conclude he knew not well what he wrote.

2. To the iudgement of that Church, when they wrote to London: I may oppote their former and better iudgment: for with reverence to the Phrase, from the beginning this was not soe: for in their constitution, and many yeares after, they held bearing of vnlawfull Ministers a very vnlawfull practise.

And so much appeares in sundry passages Published to the world by the Pastor himselfe. And for the Readers better satisfaction, I thinke it not amittie to sett downe their Owne wordes,

Those who partake in the worke of Preaching of one sent by the Bp:
DOE PARTAKE IN WHAT LYETH IN THEM
IN THE AVTHORITY OF THE SENDER. Againe

The auct vize of Ministers in their Parish:all Churches, may nat be, by Gods people partraken with, no nor in actions otherwise Lawfull, vnder the paines of Babilons Plagues. Againe in another booke thus they write: Let all them that feare God, consider, that when they come to worship in the Parish Assemblyes, they ioine themselves where God hath not joyned them, and doe acknowledge that societie for the Church of God, and communion of saints, which he hath not sanctified for that purpose, and in saying our father with them, they acknowledge them, for the children of God, who in the perswasion of their consciences are of their father the diuel. And in the same booke a little after: Their very administrations by vnlawfull calling, are the sinnes, and so to PARTAKE WITH THEM IN THEIR ADMINISTRATION, IS TO PARTAKE WITH THEM IN THEIR SINNES: contrary to. 1 Timot. 5. 22. Reu. 14. 4. In their answer to. Maister Barnards booke, thus they

1. Irenaeus l. 1. c. 27. Epiphane. 1. Tom. 1. Enchiridion. 3. 29.

* Remember therefore from whence they are fallen, and say, the first worship. Rev. 2. 5.

1. Munition to a manuduction pag. 5.

Page 4.

d. Religious Communion pag. 10.

pag. 32

2. Gods Word chargeth us to avoyd all appearance of evill, and condemnes all such, as with their bodie, and in outward shew g. give any appearance to idolaters, of conforming themselves to them in their idolatrous actions; howsoever they doe it not with the same minde and intent that the others doe. And this is affirmed by *Bucer b, Polanus i, Calvin k, B. Hooper l, and others.*

3. I must please my neighbour to edification. Now marke it, it I yeeld him not due helpe in fitt time and place, whereby to with-hold him from sinne, I become accessarie to the evill he doth; So write *Theophilact m, D. Ames n, and others.*

4. Here the Proverbe is fulfilled, *Silence is consent*, For not onely by words, workes and Examples, may a man become partaker of anothers sinne; *Verum etiam silentio, & dissimulatione vel conniventia, communionem possimus habere cum aliorum peccatis*, saith *D. Ames* in the fore-named place.

Another o thus: *Agentes & consentientes pari pana puniuntur, qui cum furibus pro fures habentur apud Deum.*

5. If that passage in *Calvin p* be true, they give offence who doe any thing unseasonably, rashly, and out of order and place, unto the hurt of others: then is not this thing voyd of scandall.

6. Dissimulation is a kinde of deniall of Christ. So saith *Zenochy q3* And *Aquinas* calls it *mendacium in factu*. And that this dissimulation: the discription of that vice will make it evident. For according to *Davenant s*, that is dissembling, *cum aliquis per signa factorum contrarium eius significat. quod in mente clausum habet*. And these reasons may bee applyed against the going with others to an idol-ministerie, Church, Worshipp, &c, as here unto a Crosse.

The *Treat.* goes forward thus: *If I have just and reasonable cause of comming or standing before the Magistrate (to whom I owe civill honour) while he is performing some act of idolatry, in the streets or else where; I may upon the same ground, goe or stand uncovered by him, without just blame.*

scien. l. 5.
c. 10. p. 282, o Danew Comment, in 1 Tim. 6. 5. ver. 22. p. 339.
p Insit, l. 3. c. 19. Sect. 11. q Precept. 3. pag. 554. Tem. 4.
i Aquin. 2. 2. quaest. 3. art. 1. s Determ. quaest. 7. pag. 40.

Ans.

Answer. I may say (as another said in a like case) *with such respects, relations, and distinctions*, all idolatry and will-worship may be defended. *D. Fulk. Confut. Rhem. on Philip. 2.*

It grieves me truly, to see his fearefull retyring into the battered workes of the *Familists*: for howsoever he misseth it, and would make his thread for ewhat fairer; notwithstanding their web and warpe is one: let the doctrine of the *Familists* be perused, and it will appeare, it is all one here with the *Treatisers*. *Mew* (say they) *upon occasion*, may be bodily present, where idolatry is practised; yet so, as they loath the same, and keep their hearts to God only. So they 10.

What they (by *Occasion*) do meane, and he by a *just and reasonable cause*. I know not: neither doe I much desire to know; but forth by this I know, there can be no reason given, that a man should come where idolatry is practised, (be the Magistrate present) and there in any outward signes and gestures doe as the rest, secretly proposing to himselfe, not to give any honour to the false worship, but to the *Magistrate*, to whom he owes civill worship. v See a Book set

If *Namaan* had bene of the *Treat.* judgement, he would not have questioned the lawfulness of going with his maister into the *House of Rimmon*: For he had as *just and reasonable a cause*, as the *Treat.* I thinke could instance. Moreover, he meant only in applying himselfe in civill service to the King, and had renounced before all superstitions of the Heathens, so that he would not bow in respect of the *idol*, for he detested it with his heart: Notwithstanding all this, to goe thither, he could not lawfully doe, I say upon no termes was it lawfull for him, to doe any civill reverence and honour to the Magistrate while he was performing acts of idolatry. And so, say *Calvin*, a, *Martyr* b, *Sedelius* c, *Bi-* dembachius d, *Zanchy* e, *Musculus* f, *Virel* g, and others. a In 2. King. 5. b Loc. Cō. p. 199. and 643.

We are to serve God in the sight of the world, and what wee thinke in our hearts, that should bee written (as it were) and scene in our foreheads. But many now a dayes, make no conscience of dissembling in Religion, so it be for some worldly advantage; as that lewd fellow professeth in the Poet b, *Non pude-* in 2. King. 5. c Commē. p. 536.

But such as desire to walke (as *Demetrius* i) with a right foot, can- not translated out of French into English. g Ground Rel. l. 2. p. 103. b Teren. in Phorm. Act. 3. Scen. 2. i Gal. 2. 13.

k Euseb.
l. 4. c. 15.

I Hist. l. 5,

not indure it. Polycarpus k might have saved his life if hee would have dissembled before the Magistrate, but he saw it would have beene an appearance of evill, and a discouragement to the brethren, and therefore spake boldly, *Christianus sum.*

Sozemon I reports that *Iulian* the Apostate calling all his soldiers before him, gaue to every one a grain of incense to cast into the fyre, and a peice of gould; they that were christians, having also receaved each man his incense and gould, not understanding at the first that he was performing *any act of idolatry*, but that the rite tended either to his owne personall dignity, or to make some sweet perfume; but hearing-afterwards that this perfume was made unto the idols, they returned every one with his gould againe, gaue it to him, deplored their oversight, though in so dooing they endaugered themselves of martyrdom.

The protestant princes of *Augusta*, in the daies of *Charles 5.* could not bee wonne either by faire meanes or foule to stand by the *Emperour* vncovered while he was performing som acts of idolatry: For if they would have done so, there citates, honour, liberty, &c. would have beene granted to them.

I could produce the examples of many others, who rather then they would come and stand by the magistrate whilst he was performing some act of idolatry and there bow the knee, or vncover the head, would suffer both their knees & head to be cut off; & good reason too: for such a practice, is the high of delusion and depth of dissimulation: and as one (m) true lie sayth how sever men flatter themselves with a hidden opinion yet the evident and apparent works of capping bowing and kneeling, shewes that the heart is unsound, and the doer a meere idolater. Blessed is he therefore, that condemneth not himselfe in the thing he approveth.

m Calpbill
on the
Crosse,
fol. 185.

Treat:

In conclusion he saith: To apply these things to the Objection moved, seeing no other cause could reasonably be conceived of the Kings commanding such a thing, or of their doing the thing at his commandment, save the worshipping of the idoll, in so doing they could not have escaped the just blame of idolatry: But now I have just cause more then one of my bearing, and amongst the rest mine edification; & therefore cannot be challenged therein, to approve of the ministers state, or standing, besides that, as I formerly answered here is no idolatrous act performed.

Answe.

Ans^r. 1. *Thine owne mouth* (saith *Eliphaz* in *Iob* (n) *condem-ⁿ Chap.*
noth thee, and not ? : *Yea thine owne lips testifie against thee.* 15.6.
 His application here, is indeed against himselfe: For If the 3:
Nobles in Daniell, had committed idolatry in falling downe
 before the idol (yea howsoever they had not intended to honour
 it) because it was the knowne and publick intent of the setting up
 of it, to be adored, and the Kings commaundement was that it
 should be so: This being so, then it followes, that seing false churches
 and false ministers are *real idols*, set up by earthly Princes; &
 their knowne intent by publick proclamation is, that all people
 within their dominions should come to them, bow before them,
 and by outward gestures approve of them: This I say being so, the
 conclusion is (*certo certius*) not lyable to exception, that whosoever
 comes, and bowes before those *idols*, cannot escape the iust blame
 of idolatry, howsoever in himselfe hee intendeth no such thing.

And here let it bee observed (what wee even now said) if a man
 performe an action in a *state*, and of publick nature, he is to be con-
 sidered (in respect of himselfe) as is that *state*, and according to
 the publick ordinances: For If the *state*, bee false, and the officer
 unlawfull, it is *familisime* for him to say, I knowe this *state*, is set up a-
 gainst the Lord Iesus Christ, and every commer here to worship,
 according to the constitution, is an idolater: but I will have in my
 selfe a secret meaning from the rest, and in this regard, I cannot
 be accounted an approver of the *state*, or that I doe any worship
 here, as the same is publickly established and intended it should
 be don.

The learned condemne this, and stile it grosse dissimulation,
 and a mocking of God. So *Scarpins*, (o) *Calius*, (r) *Hemingins*, (q) *Rivetus*,
 (r) *Zanchy*, (s) *M^r. Philpot*, (t) yea the thing is so vile,
 as a *Papist* (u) hath written against it, a whole treatise.

The authors of *Pirith assembly* write thus: *Wheresoever the*
publick intent of a Kirk is to worship the sacrament, every private
man following that intent, is formallie an idolater: if his private in-
tent be diverse from the publick, yet he is still materially & interpreta-
tive an idolater.

What they say, wee say: and heare lies the difference be-
 twene our opposites and us. Wee both, grant the publick in-
 tent of a false Church, is, to have their *State, Worship, and Govern-*
ment, approved, But here is the ods; they say, seing their private
 inten-

o Symphon
 propb.

pag. 238.

p A little

Treat: to

all faith-

full Christ:

q In Ephe.

c. 5.

r In Psa. 16.

p. 53, 54.

s in Comt;

3. p. 534.

t Act. mon.

pag. 2001;

u Called

the love of

the soule;

x Pag. 493

intention, is diverse from the publick, they are not trespassers with the publick: though in publick they doe the same action. We on the contrary affirme, seeing the publick intent of the Church, is to *honour the idol*, every private man following that intent is *formably* an idolater: if his private intent be diverse from the publick, yet he is still *materially* and *interpretative* an idolater.

Ill.

Ilmenias (as the same authors note) stopping downe before the king of Persia, to take up a ring, which hee of purpose let fall; was not excused, because this stopping in common use, was the adoring of the kings of Persia: Let the godly reader consider of it, take advise, and I speake his mind.

2. I deny, that any man hath *iust cause to heare* (in the way wee speake of) *for his edification*. For what he saith here, he produceth neither scripture, nor reason, nor any authority but his own; as if his *ipse dixit*, like the popes sentence were *penitus definitiva*, absolute definitiue and to be rested in: but to use his owne wordes (a) *seeing he sheweth himselfe barren of Divine authority*. I will prooue what I doe deny by these reasons.

*a Iustifi-
cat. sepa-
rat. pag.*

47. 48.

b 2 Timot.

3 16. 17.

Act. 20.

27. *1oh.*

20. 30.

31.

2 Pet. I. 3.

*c In Ha-
bac. fol.*

270.

d In 1.

Chron. 10.

11.

e Catech.

par. 3. p.

758. 760.

f Partis.

Theol.

pag. 83.

191.

g Presb Suite, l. I. p. 211.

h Pag. 44.

** on 1 King 8.*

I Whatsoever Christ hath thought fit to teach his Church & the instruments & helps whereby, that hath hee fully set downe in his word: soe that to acknowledge any other meanes of *edification*, then such as he hath appointed, is to receiue another Teacher into the Church besides him, and to confesse some in perfection in those meanes which he hath ordained for our *edification*; this argument is brought against the vaine traditions of Rome and England by *Gualter c, Lavater d, Vrsinus e, Polanus f, Ames g*, the authors of the *Abrigement h*, and it holds every way as firme and good in our dispute.

P. Martyr speakes * home to this point. *For as much as God in 1. is most wise, he needs not our devise for instruments to stirr up faith* *Chron. 10. in vs, which thing no tradesman in this kind would indure: but would chuse to himselfe at his owne pleasure what hee should thinke most fit, &c.* How bold are these men, who will *Prescribe* to God after *What manner and by what meanes hee shall edifie us.* See hee.

2 Seeing our discourse is of hearing in Church-way: If there fore to heare in a false Church be any lawfull ordinary meanes of

edifi.

*g Presb Suite, l. I. p. 211. h Pag. 44. * on 1 King 8.*

edification, which Christ the onely Teacher of his Church hath appointed, then is it set downe, by the appostle in Ephes: 4. 11. 12. 13. the reason is, because Paul there mentioneth all *minist.* *i Sac.* *Theol. c. 7.* *p. 119.* *k Syons* *p. 10.* *Aphorism.* *loc. 20.* *l m Repl. 1.* *to Whig.* *p. 85.* *n in Epi bes.* *4. 10.* *o in sit. l 4* *c. 1. Sect. 5* *p Syntag.* *l. 10, 3* *11.* *p Pag. 37.* *q Mori* *quā* *idolothetis* *de* *bono con-*

But I thinke our Opposites wil not say, that Paul there intendeth this Hearing, as a meanes of our edification: If they should, the Treat: would be against them, for hee confesseth it is not *any particular ordinance left vs by Christ, Ergo, &c.*

3. As Augustine saith (q) it is better to dy with famine, then to eat with Idolothetis. Daniell chose rather to live upon pulse, then to be fed, with the most delicate meats from the kings table, seing they were such meat as he ought not to eat. For he knew (as one writes on the place) Not by the power of the meate, but by Gods divine blessing, is the body preserved: To apply this, seeing the Hearing stood for, is a spirituall eating with idolaters: and men cannot receive the food without pollution; Our best course, is to cōtent our selvs with what meanes of edification, we find in Gods way, be it much or little, I say not dispise the day of small things: and the rather, considering, that it is not the meanes, but Gods blessing on the meanes, that edifieth vs.

4. VVhosoever takes to himselfe, a practice, which is not grounded on Gods word, and therein is strict, he is just overmuch and presumeth bove that which is written: and this is their case who heare unlawfull ministers for edification.

5. It is not true, that a man being out of the false Church, and a visible member of a true, should bee furthered in the way grace, by returning thither to heare the word. Vpō better ground I may say, his growth in knowledge and sincerity hereby wilbe hindered, and probably he in time drawne back to his former vomit; or if he escape snip-wrack this way, yet to meet with such heavy terrors of conscience, as that histime after wilbe spent with griefe, and his yeares with sighing.

And here (christian reader) I thinke fit; to make knowne unto thee, what happened about 7 yeares past in England, there was a gentle man of warick shier, by name Mr Edward Greswold, a man very religious, as many besides my selfe can testifie: He and

I, being *bosome Friends* (or to use his owne common saying *our hearts being as Davids and Ionathans, knitt together*) vpon iust cause, wee both left the parish assemblies. He afterward by the meanes of some crafty men, was perswaded vnto hearing againe: vpon this he fell into great trouble of spirit, and could have no feeling assurance of any peace with God: remaining thus awhile, at length he sent a letter by his servant vnto me (the which I have kept a long time by mee) in this letter he largely acknowledged his offence, and among other passages writes thus: *You, ah you are happy: but I by my fall am miserable and wretched: and for the present time, I seele my soule to bee no otherwise, then if it were in hell: &c, ever since I went to their Assemblies I have observed the Lords hand against me: &c, wherefore I beseech you by the mercices of God, let a day apart for mee, and seeke the almighty by fasting and praying, that the water flood over flow mee not: &c* what his refreshings were after this, I cannot say, the report is, that to his changing, he had sad & sorrowfull dayes: notwithstanding I am confident, that his soule is with Christ in paradise. As I am writing this, I thinke of the words in the Prophet (1) *My flesh trembleth for feare of thee, and I am afraid of thy judgments.* He that is wise will consider of these things: For as one *saith providing before is better then repenting afterward.

3 Psal. 119

120.

* Hal. antiq. Rom.

l. 11.

a Prompt.

alleg. c. 21.

de ministris.

b In Evāg.

Dom. 8.

p. 11.

p. 339.

c In Exech.

44. pag.

800.

a Quæst.

Evāg. in

Mat. 23.

Motives

to the king

and state,

pag. 32.

It is no marvaile, that false churches by some are called *Officina scelerum, & carnisficina sanctorum*, shops of wickednes, and chambers of the saints; or what can a tender conscience expect in frequenting them, but indeed, pricks, racks, and tortures. *Aquila & Dom. 8.* Symmachus for the Hebrew *Avon*, which signifieth the false state: vnder Jeroboam, render it in Greeke *ἡ ἀκαταστάτος οἰκία*, an vnprofitable house: and well they might: for whosoever goes to such houses, he may be sure he shal lose by it. And this is the judgment of *Borsach a, Lutz b, Polanus c, Pelargus d,* and others. And whereas some put difference betweene the Preachers there, as one sayth *e the best are the worst*: For these as evill workers, secretly, and by degrees, and with as little noyse as may bee, seeke to keepe people in error and disorder.

3. The consequence of his (therefore) conclusion, no logician can make it good: For he argueth iust for all the world, as if one should say. Becau' I goe to the assize or session for right, or to schoole for education, therefore I cannot be chalenged therein, to

in, to approve of the Iudge, Iustice, or maister their state or standing:] could goe on thus *a tribus ad centum*, for there is no end of such absurdities; the very naming whereof, is answer enough.

But to the point, the *Treat.* here yeelds the cause; For if a man shall beare in a false church for edification; therein he approves directly of the state; For this is a sure thing (and let it be noted) no administration performed in a state, and by a power and constituted office, can bee sought, (e) desired & receaved, but in so doing, the doer (*ipse factus*) really approves of that state, power, and office be the same lawfull or unlawfull. And as for any mans saying to the contrary, it is *sine capite fabula*, a vision of his own head, and will prove as good as the miracles which *lammes* and *lambres* wrought, even meanes to harden his owne heart and some others, as they did Pharaohs by doing them.

Lastly where as hee tels vs, *Hee hath formerlie said here is noe idolatrous act performed*, in stead of this twice sodden Coleworth, I looked hee should have alleaged some Scriptures from whence this might have beene gathered, or concluded at the least, or brought some convincing argument, which might have cleared it, or if none of those, yet that he would have shewed some authority or author, which had soe written or spoken; but here is deepe silence; and we must take all (*pro confesso*.) vpon his bare word; but by his leave, wee purpose to try his novelties, and not take them vpon trust.

And howsoever I have said enough before in confutation of this, yet I will add a word more, and the rather, because not only isthis a main point between vs, but also here is a ground laid, for grosse idolaters, to iustifie their evils by: For If in preaching of the truths of the Gospel in a false Church (say by a Pope, a Cardinal, an Arch-bishop, a Lord-Bishop, or any other enemy of God) no idolatry be done, then may a man worship God in a way of his own dividing blamelesse. We have hitherto been instructed, that unto diuine worship two things are required, *matter and manner*. First it must be a true matter of worship, grounded on the word: Secondly done in a right and lawfull manner, order, forme, way, &c. and if either of those be wanting, it cannot be a *reasonable service*; and of this iudgement were *Perkins*, *f B'insly*, *g Elton*, *h, Dod*, *i Hieron*, *k Bates*, *l Traylor*, *m* and others. But according to

K 3

the *Treat.* 51. pag. 4.

His booke against Ceremonies, p. 191: m On Tit. c 3. v. 10. p. 715.

e There are maine difference betwene a mans bare presence in a constituted state; as beeing there, unaware, unwillingly, or by compulsion; & presence there of purpose to partake of the administrations. f Idolat. last times, p. 674. 675. last volum. g True watch. p 28. h On Col. p. 308. i On the comand. 2. k On Psa.

the *Treat*: teaching the later here, is (*equivoc*) of noe use at all; for so a man preach the truths of the Gospell he doth no idolatrous act; although in the mean time he exercise an antichristian office, hence this must follow: viz, soe the truth be preached it is no matter whether the preacher bee sent from Antichrist, or from Christ; nor whether he preach at *Dan* and *Bezhell*, or at *Ierusalem* in the temple. For if the former commit no idolatrous act, hee is then as blameles in his way, as the later is in his. Better the *Treat*. had spared his words, and lookd better to his answer, or eat them both, then to blott paper, and abuse the reader with such unsound and hurtfull assertions.

S E C T. 6.

OVr 4. Objection is laid downe for vs thus: *Hee that, beares them preach, beares them as ministers of the Church of England, and as sent by the Bishops, and soe in hearing them beares & receaves them that sent them: according to that of our Saviour bee that, beares you, beares me, and hee that, dispiseth you, dispiseth me, and hee that dispiseth mee dispiseth him that sent mee.*

1^o 1 Sam.
17.51.

It was some addition to Davids, (*n*) victory over the *Philistime*, that he slew him with his owne sword. The talke is very easie, to confute all that the *Treat*: here writes against vs, by the engine of his owne acknowledgements: For to say the truth, Howlcever hee frames *Objections* for vs, yet originally they are his owne, and even word for word published by himself in former books to the world: so that *Obliquus cursus* forgetting (as it were) What he had before held and written, he makes himselfe in this controversie his owne greatestt opposite.

e Manu-
miss: to a
Manu-
duct. pag:
9.

That this *Objection* can call no man Father, so properly as the *Treat*: It is certaine, for to my knowledge no man but himselfe hath used it: Indeed he hath done it, and applyed it to the same purpose, that he brings it here for us, that is, against the *Hearing of unlawfull Ministers*. His words are these.

If it belong to the chief Prelates to call Ministers, & that in calling them, they give them power and authority (though no absolute charge) to preach according to the order of that Church; Then followeth it undeniably, that those Ministers thus preaching doo therein

wein exeraist the Prelates power: And that it may be said of the Ministers, & Bishops, as Christ said of his Disciples and himselfe, that whosoever receives them that are sent, receives them that send them. In submitting unto, or withdrawing from him that is sent by the King in a worke of his Office, men doe submit unto, or with-draw from the King himselfe, and his authority; So it is in all estimates and subordinations whether Ecclesiasticall or Civill; as every one that is not dumme in himselfe, may see by the light of nature. So writes the Treat: Now let us see how he confutes himselfe.

I grant the former part of the Objection, and account the denying of it a point of Familisme, seeing the Officers of publike States in the executing of their offices, are to be esteemed according to the publike Lawes and Orders of those States, and not according to any under hand course or intention either by themselves or others. Treat:

Answe. A man that goes with a vaille before his eyes; comes now and then into his waye, although he know it not. The Treat. in this walke about Hearing in false Churches, is sometimes out, otherwhile in, he sayes and unsayes, But so farre as he speakes the truth, he speakes it against himselfe: for his answer here, it is nothing but a yeelding the case, in some compasse and circumlocution of words, and that the Reader may perceive it is so, I will make it obvious and cleare to him by an argument or two; and first thus:

If to heare Antichristian Ministers, be to serve God in, and by an ordinance, way, or institution devised by idolaters, and with idolaters; Then is it unlawfull:

But the first is true, therefore the second.

The proposition is undeniable by the Treat. owne confession: For he grants that *the course of bearing is no ordinance left us by Christ*: Then consequently it must be from Antichrist: Again he professeth, *they are heard as they preach, and preach as Ministers of the Bishops sending, &c. &c. according to the publicke orders and Lawes of the State they are in*: that is, to speake plainly what he meanes, such as heare in false Churches; performe religious

religious worship to God, in, and by a publick ordinance, way and state which idolaters have invented, and with idolaters.

This I say (*aperto pectore*) he grants to the full: And so marvaile, for to deny it, were an audacious fiction, monstrous unparalleled presumption, and would marke a man out, for an Atheistick Familist, as perspicuous as the leprosie of *Vxriab*, which brake forth in his forehead.

a **Deu. 12.** The Assumption is as manifest; For *a* by the Scriptures *a* wee are prohibited from all conformitie with idolaters in any of their waye, order, and manner of worship, and Religious Observations. *30. Levit.* It was the custome *b* of the Arabians and other Heathens, in imitation of *Dyonisius*, that is *Bacchus*, to round the corners of their head; Now this the Israelites might not doe *c* (though in it selfe *9, 27. 28.* an indifferent thing *d*) because God would not have them to bee like idolaters.

Deu. 14. 1 This also may be further proved by the testimonie of learned *Levit. 19.* men; For to have any thing common with idolaters, or to serve *27. Gen.* God after any way of theirs, Or to take up, and make use of any of their rites, orders, observations, institutions for to worshipping *35. 2. 3.* God in, or by them: they hold to be unlawfull. Yea howbeit a *b* *Herodot.* man be not in Ecclesiasticall union with them. Thus have the old Fathers affirmed *e*; So our later writers: Calvinists *f*, Lutherans *g*, formall Protestants *h* in England, Reformists *i*, Papists *k*, and Schoolemen *l*, yea many Iew-Doctors *m*, some Councils *n*, have thus concluded, and the Cannon-Law *o* speakes so too.

vet. &
nov. Test. c. 15. *e* *Levit. 19. 27.* *d* *Calvin. in Levit. 19. 17.*
e *Tertull. de Coron. Milis. Greg. lib. 1. Epist. 44. ad Leon. Theod. 1. 1. c. 10.* *August. Epist. 26. ad Casul. f* *Pareus in 1 Cor. 10. 14.*
Bucer in Mat. 18. sol. 143. Beza Tract. Theol. vol. 3. pag. 210.
g *Cent. 4. c. 13 col. 406. Chemn. Exam. Theol. Atlantic. par. 2. pag. 491.* *h* *B. Jewell upon 1. The. 5. p. 219. Surclif. Chal. pag. 62. i* *Petrb. assemb. p. 55. 56. Ali. Damas. p. 539 k* *Bezar. de Monach. c. 40. & de effell. sac. 1. 2. c. 31. Scell. 10. Rhemist. annot. on 1. Cor. 6. 14. & 1. Timor. 6. Scell. 4. in Apoc. 1. 10. l* *Aguin. 1. 24. q. 102. Art. 6. c. 6. m.* *m* *See Mr. Ainsworth in Levit. 19. 27.* *n* *Toledo Can. 5. & 40. Laod. c. 38. Brac. Can. 32. & 73.* *o* *Deor. Par. 2. Cans. 26. quast. 7. x. 13. & c. 14. & c. 17.*

And here I desire the Reader to observe, that were the grounds true which he layes downe for hearing: to wit, *that there is no Religious Communion, betweene the persons preaching and hearing; They cannot be challenged to approve of the Ministers state or standing: They have no communion, with the office of the Ministry, &c.* I say, were these things so, (which are not) yet would this practice be found sinfull; because (as we have before shewed) herein men worshipp God in, or by a way and meanes, which idolaters have instituted.

Our second argument is taken from the *Treat.* words following, which are these: *I professe I heare them, as Ministers of the Bb. sending, and of the Parish sent. 107.* Hence I argue thus:

He that heares the Ministers of the Bb. sending, and of the Parish sent too: hee heares (in the sence of the Scriptures) false Prophets: But it is not lawfull to heare false Prophets:

Therefore it is not lawfull to heare the Ministers of the Bb. sending, or of the Parish sent. 108.

The Major is proved clearely in the defence of our 12. Objection. The Minor is certaine by these reasons.

1. The hearing of false Prophets is forbidden in the Word of God *a. Ex. 20. 5. Pro. 5. 8. Mat. 7. 15. Philip. 3. 2. 1. Timot. 5. 22. b Job. 4. 23. Rom. 12. 1. 2. Mat. 15. 9. 10. 11. Col. 2. 23.* 2. The practice of it is *will-worshipp b*, the which is vnacceptable to God. 3. It is to rebel against the Lord, and to seeke what is in man, to uphold that thing which the Lord will cast downe and consume. *c 4. This is to embrace the bosome of a stranger, & so to comitt spirituall whoredome against the Lord d. 1. Timot. 5. 22. b Job. 4. 23. Rom. 12. 1. 2. Mat. 15. 9. 10. 11. Col. 2. 23.* 4. This is to hold conformi-
tie with idolaters, and to be like them; The which thing ought
not to be. *f 7. It shewes that a man is not one of Christ theepe, but carnall and unconverted g. 8. It manifesteth great want of the love and zeale of God h. 9. It is to serve Satan and Anti-Christ, as it is written: His servants ye are whom ye obey. 1. Mat. 15. 9. 10. 11. Col. 2. 23.*

c Num. 16. 2 Thes. 2. 10. 11. Rev. 18. 1. 2. 1 Sam. 15. 22. d Pro. 5. 20. Psal. 106. 39. e Exech. 43. 7. 8. f Levit. 18. 3. and 19. 19. 27. 28. Exo. 23. 24. Den. 12. 30. 31. g Job. 10. 4. Esa. 30. 12. & 27. 9. h 2 King. 23. 4. Rev. 2. 3. 4. Psal. 119. 128. Job. 2. 16. i 2 Chro. 11. 14. Rev. 9. 20.